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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., July 7, 1927

NEW SERIES
VOLUME XXIX No. 27

Brother A. J. Linton is assisting Pastor J. L. Phillips in a meeting at Pearlhaven Church.

The Baptist Courier of South Carolina announces that Prof. Frank P. Gaines goes from Furman University to become President of Wake Forest in North Carolina.

The Smyrna Church in Covich County is adding Sunday School rooms to their church building, at a cost of \$1,500, of which eleven hundred were raised last Sunday. Four were added to the church by letter.

The charitable attitude of the reporters concerning a certain South-wide committee meeting of recent date, reminds one of the sign put up over the platform at a frontier show: "Don't shoot the organist, he's doing his best".

Recently there was in The Record a review of "Wings", a new book of illustrative stories for sermons and addresses, compiled by Dr. Gordon Hurlbutt, and furnished by many preachers and others all over the United States. We have since then had opportunity to examine the volume and do not hesitate to say that it is one of the best of its kind we have ever seen. So far as we could discover, they are stories of actual experience and furnish both wings to carry the sermon and points to make it penetrate the heart and conscience. The price for a book of this size (nearly 400 pages) is reasonable, only \$3.00. We hope it will have a wide use and may be helpful in enforcing truth and ministering to souls.

Following is the action of the Executive Committee of the Southern Baptist Convention in reference to circulation of Baptist papers:

"I. We recommend that the Executive Committee of the Southern Baptist Convention launch and push a simultaneous Southwide campaign having as its objective the procuring of at least 60 per cent of the Baptist homes as subscribers to our denominational papers. That the months of August, September and October be given with special emphasis to this task; the months of August and September to be preparatory and October being given to the actual procuring of subscriptions.

"II. That the Executive Committee call upon the state secretaries, editors and business managers of the papers to constitute a state committee in each state for the furtherance of this campaign.

"III. We recommend that each state organization take such steps as are necessary to organize the associations and churches for the purposes of this campaign."

We should not expect churches in other states to contribute towards the relief of the churches and pastors in the flooded district of Mississippi until first the Mississippi Baptist churches outside of the flooded district shall have done their part. To date we have received only a little over \$2,000.00 in response to our appeal for \$30,000.00. Let every Church, Sunday School and W. M. U. which has not already made a contribution do so before the close of the month of July. If the churches of Mississippi will do their duty, we can take care of the situation for this year without help from outside sources. It will do our churches good to come to the rescue of their sister churches in distress.

This is a good time for the laymen of our State to arise in their strength and demonstrate the possibilities of a concerted effort on the part of the men in our churches. Thus far they have not taken this matter seriously. It will be fifteen months before many of the members of the flooded district can receive any income. There is no possibility for a crop this year and nothing with which to start their crops for next year. While the Red Cross provides for the food and the clothing of these people, let our churches provide for the spiritual needs. The way back to material prosperity is over God's spiritual highway.

—R. B. GUNTER,
Corresponding Secretary.

The North Shore Baptist Church of Chicago (Herbert Whiting Virgin, Minister) desires to issue an invitation to all visitors who are planning to come to the city, this summer, to worship with its congregation, Berwyn and Lakewood Sts.

Pastor J. G. Gilmore writes a happy letter because of the growing interest in his church at Bay St. Louis and the increasing Sunday School and congregation. May the Lord lead them from victory to victory.

Evangelists Kyzar and Canzoneri returned from a good meeting at Booneville with Pastor C. J. Olander. There were 29 added to the church, 24 of them by baptism. The people of the town are talking the gospel more than ever before.

Dr. W. H. Horton of First Church, Bonham, Texas, recently closed a very spiritual and fruitful meeting in his church. He was assisted by Mr. and Mrs. Stanley Armstrong—singers and workers—of Memphis, Tenn. There were 44 additions to the church, 32 of which were for baptism. The Armstrongs and Dr. W. M. Bostick of the Home Board are to begin a county-wide meeting July 3rd at Adamsville, Tenn.

It is said that 2,000 Mennonites have gone to Paraguay, South America, to find a place where they can worship God according to the dictates of their own consciences. A few years ago some of these people from Canada wanted to form a colony and settle in Mississippi, but a great hue and cry was raised against their coming by people in Mississippi. The objection to them was that they did not believe in going to war, and at that time we were exceedingly "patriotic".

We suppose we shall have the social reformers on our necks for saying it, but we simply can not support the child labor laws which are usually proposed by the reformers. An exchange calls attention to the fact that at present 2,500,000 children between the ages of 10 and 16 are working for wages in the United States, and the implication seems to be that this is a calamity if not a crime. Our own judgment is that it is infinitely better for these children between the ages of 10 and 16 to be working for wages than for them to be turned loose on the community to drift about in idleness. We believe some laws ought to be passed regulating the nature of the work in which children may be employed, length of hours, etc. But we are absolutely sure that incalculable damage will be inflicted upon the children themselves and upon society if laws are passed which make it impossible for them to be kept at work.—Baptist Advance.

Rev. C. R. Angell of Charlottesville, Va., has accepted the call to the First Church, Baton Rouge. He is highly esteemed by the people whom he has served.

Brother Bryan Simmons assisted Pastor R. L. Vaughan in a meeting at Van Cleave in Jackson County. Nine were added to the church by baptism and The Baptist Record was put into nearly all the homes in the church. Here is a good suggestion.

Last year the Northern Baptist Convention instructed its boards to make their budget appropriations only 80 per cent of their expected receipts. Being still in debt, the convention at its recent session instructed the boards to limit their appropriations to 70 per cent of their expected receipts.

Dr. George H. Crutcher of the Baptist Bible Institute, announces in The Message that he will propose some changes in the plan of work among Louisiana Baptists at their next Convention. These include a Board of Missions located in New Orleans, bearing the same relation to the Executive Board as does the Orphanage Board. Also that the Sunday School and B. Y. P. U. work shall be under a separate board, located at Lake Charles. Third, the Brotherhood to be under a separate board, located at Mansfield. Fourth, an Education Board located at Baton Rouge.

We have no sympathy with the folderol of titles such as "bishop", "doctor", "reverend", "father" or "rabbi". We do not believe in ecclesiastical flumery or millinery whether worn on the body or the soul. But "Bishop" Manning of New York has our permission and approval in his efforts to keep the "Reverend" "Doctor" Harry Emerson Fosdick straight in his verbal, moral or ecclesiastical latitudinarianism. And our sympathy, for he has a job on his hands. "Bishop" Manning seems to be an Englishman of pretty good sense, transplanted to America, and seems to have some good old-fashioned notions about religion, God, and the Bible. Mr. Fosdick has some doubts and takes pleasure in coddling them and no hesitation about encouraging them in others. In a commencement address he speaks of the passing of old-fashioned notions of right and wrong and the substitution of good taste, not committing himself as to where his preference lies as between the two. It seems that the abomination of "companionate marriage" was under discussion. Bishop Manning still believes that the Law of the Lord is clean, enduring forever. And we lay our hand of blessing on the bishop.

THE SPIRIT OF THE MOB

L. E. Hall

The spirit of lawlessness is the spirit of the mob. Where ever you find one you will find the other. It is a spirit that has no respect for authority anywhere or of any kind. Much has been written and much is being said about the killing of the two negroes which occurred recently in Winston County. If I was called on to name a dozen of the best counties of the best people in Mississippi, I would name Winston County as one of them. What happened there is liable to happen anytime and anywhere in these United States. The DISEASE that must terminate in the death of our nation is not found in that, or any similar tragedy. These occurrences are only symptoms of the fearful malady that exists, everywhere. It is in our homes, in our churches, and in our governments, both state and national. It is the spirit that has strewn the pathway of time with the wrecks of nations, all the way from Babylon to Russia.

The state of Mississippi has a law that requires all drivers of autos to stop before crossing a railroad. I believe it would be safe to say that not only in a thousand obeys this law. There goes an automobile. It has five people in it. There is a crossing. The driver goes right on. The railroad people have posted the "Mississippi Law." He cares not a straw for either the law or any right of the railroad. What would you call the folks in that car? They are just a little mob. That is all. It sometimes happens that an approaching train knocks the auto into a bundle of junk and those who are in it, into eternity. If the engineer had been sure that he would be mobbed because of the accident, he could not have avoided it. The railroad people are sued for fifty thousand dollars, more or less. A verdict for thousands of dollars is given the plaintiff. This, regardless of law, regardless of every principle of justice, and frequently, regardless of the instructions of the court. What is that jury? Just another irresponsible mob.

An innocent, helpless girl or woman is assaulted and killed, or some man is murdered by some devil incarnate, and the murderer is caught and killed. Who does it? The mob. The same spirit that defies the law of the State by those who cross the railroad without stopping, impels or drives to desperation, those who take the life of the rapist or the murderer. The same authority has been trampled under foot. In case of the latter, the provocation has been great. With the former there was no provocation at all. The jury that outraged both justice and all law, of either God or man, was controlled by sympathy or prejudice, but the mob spirit is in evidence and the effect is just the same.

Many of the homes of this land are without discipline, without law, without any respect for authority of any kind. With the children, big and little, old or young, there is no more respect for parental right to control than there is in a hog pen. Just a number of mobs. That is all. The spirit of lawlessness, born and cultivated in the home continues to grow until every restraint that law or prudence would impose, is thrown to the dogs and hell breaks loose.

Our churches are showing, many of them, no respect for the plainest kind of teaching. No law, no standard of christian living, no discipline whatever. I have no doubt but pulpits, all over the country, will be used to criticize and may be denounce the people of Winston county because this universal spirit of lawlessness has found expression in the sad occurrence which has recently been published to the world. It is probable that these same churches are without both law and order, in matters of discipline. On all such questions the preacher is as mum as a mouse. Many of the lady members of his church are conforming to fashions that in reality flaunt defiance at God himself, but everything is silent on the subject, both in the pulpit and out of it. Such acquiescence in the presence of downright

repudiation of Jehovah's authority, means lawlessness. The spirit of the mob. Suppose that there is a city, in Mississippi, by the name of "Disobedience". Suppose you were to meet some one on the way to the first Baptist church, in that city, and ask him where he was going, and he were to tell you I am on the way to a leg show to be useful for a while, or the first Baptist mob in this city. Poor fellow. His heels would have to be useful for a while, or the first baptist mob of that city would soon end his earthly pilgrimage. I once heard of a man who had provoked the fury of a certain people. They gave him fifteen minutes to get out of town. As he crossed the corporate limits he met a man going into town, and said, friend, I have ten minutes of time, in that town. They belong to me, but you can have them, I never expect to use them. Some of us preachers, I guess, if given fifteen minutes to get out of the city of "Disobedience" with the First Baptist mob after us, would have fully five minutes to spare.

I will not say or write a single hard sentence about any one in Winston County. Some of them have made a mistake, but they have just as good preachers and as good people as has any other county in Mississippi. Disobedience to our God, both in our homes and in our churches, has brought to us a terrible condition. The one who does not see it need have no fear of "congestion of the brain." Congestion would do a losing business, in an effort to find any brain in his senseless head. We are only reaping what we have been sowing. "Be not deceived. God is not mocked."

SOME FACTS AND THEIR RELATION TO THE EDUCATION BOARD

By Geo. W. McDaniel

Fact 1.

The genius of Southern Baptist organization is that the States own and control the schools and colleges and the Convention owns and controls the Theological Seminaries. The Convention does not own a college and no State owns a Theological Seminary. The Home Mission Board conducts a number of mountain schools as a part of its missionary program. But some of these schools are being closed for lack of funds, some discontinued because no longer needed and some are being transferred to the States that are able to support them. This is the logical order.

This distribution of Theological education to the Convention and academic education to the States is a part of our history. It is in wrought in the fiber of our people's thought. Argue against it all you will, that is the fact.

Fact 2.

The Education Board is a development from a Committee. There has been a tendency for standing committees to become permanent Commissions or established Boards. This process is discernible in the Southern Baptist Convention. It is to be deprecated.

Fact 3.

The Education Board has sought in vain to find an unoccupied field for its activities. Two Secretaries of educational equipment have devoted their best efforts to the task. Both resigned to accept positions as presidents of Baptist schools in the States. They could not change the education situation as it exists among Southern Baptists, and what they could not do, no one else need try. By leaving an intangible Southwide educational work for a definite State work they acted in conformity with the facts.

Fact 4.

The Education Board is engaged in a character of work never contemplated when the Board was created; viz, conducting assemblies. Who believes that the Board would have embarked upon a Summer Assembly at Ridgecrest and a Winter Assembly at Umatilla, if it had found a legitimate Southwide educational field? Who will say that the Southern Baptist Convention should maintain a Board to expend Southwide funds in a winter

assembly in Florida? Yet, a large part of its efforts and funds are devoted to those two local assemblies. It would surprise the rank and file of Southern Baptists to know how much money has been expended at Ridgecrest and how few people attend.

Fact 5.

The Board is in a desperate financial condition and there is no indication of improvement. Its assets, listed in the Efficiency Committee's report, are \$664,604.63 and its liabilities \$346,286.35. The disquieting part of this is that over five-sixths of these assets are in Ridgecrest—\$537,475. Is there any individual, or group, who will give the Board's bonded indebtedness, \$345,000, for Ridgecrest? If so let him now speak.

Furthermore, the Board's financial report to the recent Convention shows that \$68,348.13 were spent in "Ridgecrest Development" and \$31,800.60 in "Ridgecrest Operation Expenses," the past year. Who can justify that use of Southwide funds?

Once more, it is evident to any one who will take the pains to calculate that the receipts of the Education Board are not sufficient for current support and interest and sinking fund accounts. The annual interest on the bonds amounts to \$20,700. (The commission on these six per cent bonds was \$13,800. The cost of redemption of bonds was \$2,145.00 and the expense of the new bond issue was \$2,178.45. The total expense of those bonds was \$18,123 above interest.) The interest on \$30,800, listed as borrowed money, is \$1,848. The expenses of administration last year was \$17,302.01. The total interest and administration expenses is \$39,842. (This does not include certain "extra items" of expense tabulated in the Board's report.)

Look at these figures! Interest and Administration expenses total \$39,902. "Receipts from the General Fund" were \$32,833.21, or \$7,066.89 less than interest account and administrative expenses. The bonds run for ten years and begin to mature in 1928. The day for payment of the first bonds is near at hand. Something is bound to happen. Would that the recent Convention had considered the facts and dealt with them!

Fact 6.

The Education Board, under existing conditions, is not justified. It is not successful as a money-raising agency, and money is the need of all the schools. There is no reason why funds for the Seminaries should be relayed to those institutions through the Education Board. The Seminaries are as truly agencies of the Convention and responsible to it as is the Education Board. Funds should go directly from the State Treasurers to the Seminaries, just as they go to the Mission Boards. To send through the Education Board is a waste of labor and time. It gives to the financial report of the Education Board a fictitious size, in that funds are included with the raising of which the Board had nothing to do and with the expenditure of which the Board has no authority.

The valuable information gathered by the Education Board and published in the Convention Minutes can be as easily, and less expensively, gathered and published by Statistical Secretary E. P. Alldredge. If it were wise for assemblies to be conducted by the Southern Baptist Convention, the Sunday School Board is the logical agency to do it. That Board has the expert talent, is charged with training the young people, and can conduct an assembly more efficiently and economically than any other Southwide Board. If there is necessity for the Southern Baptist Convention to conduct a primary school and an Orphanage in Oklahoma, the Home Mission Board is the logical agency to do it. Indian Missions has long been a department of the Home Board.

Southern Baptist Educators have a voluntary association which operates without expense to the Convention. This group can form all necessary contracts with other educational associations and foster the educational idea among Southern

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Baptists more successfully than the Education Board. As to standardizing our schools so that graduates may receive proper recognition: That is largely a question of money and the Education Board has none. Any school must itself obtain its standing in the educational world by the character of work it does and the amount of support it receives from its constituency.

Notwithstanding all the pressure brought to bear upon the Efficiency Committee in behalf of continuing the Education Board, that Committee said, and the Convention adopted, this: "The work now being done by the Board is not, in our opinion, sufficient to justify the Convention in maintaining a separate board." The only way to perpetuate the precarious life of this unnecessary Board is to transfer to it functions now performed by other Convention agencies. The second state would then be worse than the first. **Fact 7.**

Unnecessary Boards are difficult to discontinue. The national government illustrates that it is hard to dispense with superfluous offices. So does a State government. The judgment of impartial men may see clearly that such offices serve no distinct purpose which justifies their perpetuity, but when practical attempt is made to discontinue them it develops that each has its coterie of friends who rally to prolong its existence. They may be ever so conscientious. They are very active.

Once set up a denominational Board and it is very tenacious of life. The Education Board is dying. In a short while it will be dead. We shall have an unburied corpse on our hands. That will not be very conducive to the health of the Southern Baptist Convention.

Fact 8.

To discontinue the Education Board is not to weaken education among Southern Baptists but rather to strengthen it by eliminating a superfluous Board and devoting our efforts to things essential. It is not to "Order a retreat," but rather to re-form our already retreating lines for a real forward march.

FACTS VERSUS "FACTS"

Dr. J. W. Cammack, Secretary, Education Board, S. B. C.

Of the several articles with which Dr. Geo. W. McDaniel has been circularizing the Baptist press of the South, the most recent one is in the form of seven shots fired at the Education Board of the Southern Baptist Convention. These are by no means the first shots aimed by this gunner at one time or another at the Education Board, as all who have been closely associated with it for eight years know full well, nor is it presumed that they are to be the last. After a half dozen shots had been fired, at an equal number of supposedly vulnerable spots in the body of this choice target, the sharpshooter, with an apparent satisfaction that the victim has now been rid of its numerous lives and the job is all but perfectly executed, says:—"The Education Board is dying. In a short while it will be dead". Not maybe, or perhaps. The executioner sheds no tears over the prostrate form which he has brought down to where he contentedly watches its life blood ebbing away. The only disturbing thought after the day's sport is that while taking the fatal aim he had not planned to finally dispose of the corpse; and, as though it were an afterthought, he says with some note of indecision:—"We shall have an unburied corpse in our hands, and that will not be very conducive to the health of the Southern Baptist Convention". Even so; and though the corpse were buried beneath the deep sands of the sea there might be a ghost. A friendly word of caution would be that before going gunning for the other "superfluous Boards" and Commissions which he has stood up in a row, and which meekly await his broadside, time be taken to decide just when, and what disposition will be made of the corpses of these victims. If one "unburied corpse in our hands" would not be

conducive to health, then two or three at one time would produce a situation beyond endurance.

The article to which reference is here made was under the heading:—"Some facts and their relations to the Education Board". Assuming that the author desired to use only fair means to accomplish a purpose of some years' standing, frankness leads to the suggestion that he is in error in these statements, as were certain other good and true-brethren who spoke of this same subject at the Convention in Louisville. As to his alleged "Facts" I submit first that some of them do not have the "Relation to the Education Board", and that his argument would imply: and second some others do not represent the truth in the case. I here repeat that I do not imply that with the author there were other motives than sincerity and good intention.

Facts But Not Significant

I consider first some of the "Facts" which are historically true but have no special application to the case in hand. There are more of this type than I can here consider. I give a few examples. "The genius of the Southern Baptist Convention is that the States own and control the schools and colleges and the Convention owns and controls the Theological Seminaries". We must have been a long time in arriving. We have had one or more Theological Seminaries for over a half century, and yet the Convention never owned or controlled one until a few years ago. We have one not yet so owned. But even had the Convention owned and controlled all our Seminaries from the beginning this fact would have no special significance with "Relation to the Education Board". If there is a General Education Board in existence that functions largely in the realm of owning and controlling Seminaries and Colleges I have no information about such Board.

The Education Board was never designed, and has never aspired, to own and control Colleges and Seminaries. It creates an educational conscience, and promotes them all. To own some of them would put it in competition with the others and lessen its sphere of helpfulness.

A second illustration is in the following:—"The Education Board is a development from a Committee", what of it? Education Boards have been functioning in South Carolina, in Kentucky, in Virginia and other States for near a century were developments from a Committee. Conventions which create Boards have themselves developed from a committee. An oak tree develops from an acorn, but that is not good reason for killing the tree. The tree is not to be blamed that a nut preceded it.

Again I am told by one who has been actively engaged in trying to end the life of the Education Board that when I resigned as its Secretary that I "acted in conformity with the facts", and was leaving an intangible Southwide work for a definite work as president of a college. In this case his expression is opinion rather than "fact". I thought I knew why I resigned but I confess this reason has never occurred to me before. I still believe I know my mind and I do not believe I have left a less tangible work for one that is more tangible. The work of the Education Board is laid out in some eight or more definite, tangible departments. Two years ago a committee of trusted brethren, one from each State, and a committee on which every body was somebody, reviewed the work as the Board had outlined it and as it had been conducted, and said in their report which the Convention unanimously adopted:—

"We recognize that the work of this Board as outlined above is of the greatest importance and should be given the heartiest support of the Southern Baptist Convention and the fullest co-operation by all our Boards and Institutions. In general, we believe that the Education Board has already made a valuable contribution to our denominational interests in the South, and that, under the plans herewith outlined, they will render a wise and necessary constructive educational work among Southern Baptists." This is the

declaration of men from every section of the South. The other is the declaration of one. There is a difference of opinion. Therefore it is not settled. Pay your money and take your choice.

Once more:—"The Education Board is engaged in a character of work never contemplated when the Board was created: viz, conducting Assemblies." The possibilities of the educational value of Summer Assemblies was well considered before the Board was organized, and its charter specifically provided that the Education Board be authorized to "Conduct Assemblies".

Once more:—"Who will say that the Southern Baptist Convention should maintain a Board to expend Southwide funds in a Mountain Assembly in North Carolina", etc.? It has been said by the State and General Secretaries, Presidents of the Southwide Institutions, by laymen who are the largest givers among us, and by the Southern Baptist Convention, which, while Dr. McDaniel was president, authorized the Education Board to spend one hundred per cent more than it did spend in the development at Ridgecrest. The property at Ridgecrest was recently appraised by the leading Trust Companies at over \$7,000,000, which is about four times as much as Southern Baptists have invested there. In his statement that a "large part of the effort" of the Education Board is spent in Assemblies Dr. McDaniel is in error. The effort spent in that direction compared with other departments of the work is rather insignificant. His statement that these Assemblies are local is disproved any day. At the opening Y. W. A. Conference June 14th there were around 350 young women present at Ridgecrest representing every State in the Convention except New Mexico. There were more young women from other States than from North Carolina. In Florida the people attend from Oregon to Maine and California to Virginia. The number in attendance is limited only by the capacity to care for them. Hundreds are turned away for want of accommodations every year. As to the Winter Assembly in Florida not a dollar of "Southwide Funds" has been expended there, and yet the Convention has the deed to the property and buildings, free of debt, worth over \$150,000 and a unique opportunity to reach the thousands from every State in the Union. I do not regard these Assemblies as an important or necessary part of the work of the Education Board. I believe they are necessary to the most effective work of the Convention and should be maintained by some Convention agency.

Facts That Do Not Represent the Truth

In Webster's definition of "fact" he speaks of "false facts". We have them here. Dr. McDaniel apparently intended his readers to understand that \$31,800.60 of "Southwide Funds" were used last year at Ridgecrest for "operating expenses". With his keen sense for figures he could easily have seen from the printed report where he gathered his figures that the income at Ridgecrest last season was \$30,417.98. This was taken in at the hotel and offset the expense of operation except for \$1,382.62 which is clearly shown in the report as the deficit. As a matter of fact there was not a dollar of deficit in "operating expenses" since about \$1,500.00 that should have been charged to permanent improvement was paid out of the hotel receipts. Ridgecrest gives every promise of again paying all expense of operation this year with a balance in the treasury. The attendance at the Y. W. A. Conference in June was about fifty per cent larger than ever before in its history. In a few years Ridgecrest should be producing a considerable profit. The expense of refinancing the Bonds was the result of the Convention's instruction and the Board had no choice in the matter. The Education Board has never assumed any indebtedness without the instruction of the Convention, has spent nothing like it was authorized to spend, and most of its present indebtedness is for obligations put on it by the instruction of the Convention, and much of this was against

(Continued on page 6)

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

KNOWING THE LORD

How may we know Jesus? There can be no question that knowing Jesus is the most important thing in any man's life, the most important master in the world. To know him is to know God. To know God and his Son Jesus Christ is eternal life. "All things that pertain unto life and godliness" are given us "through the knowledge of him", II Peter 1:3; "whereby he hath granted unto us his precious and exceeding great promises, that through these ye may become partakers of the divine nature". The beginning and the growth of Christian life depend on our knowledge of Jesus. We are exhorted to "grow in grace and knowledge of our Lord and Savior Jesus Christ". Paul says, "I know him, whom I have believed".

How are we to know Jesus? How may anybody know him? Before he came, men might well ask, How may we know God? Now we know that our hope and means of knowing God is through his Son Jesus Christ. But we must now answer the question, how may we know Jesus?

There is a growing disposition among Christians to insist that the sole authority for us is Jesus, that in all matters of conduct and faith we must refer them all to him for final and authoritative decision. We have no desire or disposition to contend against this. We would rather join our voice with those who joyously proclaim him Lord of all. He is our all in all. He is the way, the truth and the life. No man has any access to God except through him.

But that does not answer the question, nor do away with the inquiry: How may we know Jesus? How are we to answer it for ourselves, and for any earnest, inquiring soul? Suppose a hungry soul, seeking for the truth concerning Jesus, or the truth as it is in Jesus today, should start out to find him, to know him, which way would he go? What would he do? What do you do when you want to know him more fully, and to your complete satisfaction? We should be glad for everyone to work this out for himself. But the writer has a few words to say.

It might do some good to go to those who know him and ask them about him, and listen to what they say. They can tell you something of their experience and dealing with him. But they would likely refer you to some other source of information from which they got their knowledge of him. You might read tracts or books about Jesus, that would help you by stimulating your desire to know him, but they are not final and satisfactory. You might go to church and hear a sermon about Jesus, and the preacher could tell you something about him; but he always refers you to the source from which he got his information, from which his acquaintance with Jesus began. They all point back to the Book, our source-book of knowledge of Him. The Bible is the final appeal.

Why is the Bible our original and authoritative

source of the knowledge of Jesus? The answer is in the beginning of John's First Epistle: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen and bear witness and declare the life, the eternal life, which was with the Father and was manifested unto us); that which we have seen and heard declare we unto you also that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ".

Here is the original source of the knowledge of Jesus. Such men were chosen to be his apostles, who were his companions and authorized messengers. Any man can find Jesus in the New Testament; he can know all that is knowable about him by reading it reverently and prayerfully. There has never been any knowledge of him in the world except such as is contained in the Bible.

A preacher who ministered many years to churches in Mississippi said that when he was seeking the Lord he went often and long to church to hear what preachers and people had to say about him. All in vain, for no knowledge of Jesus came into his soul. Determined to find him, he took his little New Testament and went apart, determined to read it through, searching for Jesus, the knowledge of him as Lord and Savior. He had not read it through till he found him, found him precious and mighty to save. His soul was flooded with the light of the knowledge of the glory of God in the face of Jesus Christ. As Philip said to Nathaniel, "We have found him of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth".

Jesus is the Savior and our source book of knowledge of him is the Bible. Jesus is Lord, with all authority, and the only final source of the knowledge of his will is in the Bible. For a man to say he accepts Jesus as Lord and as the only authority in his life and at the same time to discredit the Bible is like telling a man you have all confidence in his integrity and wisdom, but you cannot believe what he says.

CATHOLIC PAPER OPENS FIRE ON PROTESTANTS

Missionary Activities in Rome Bring Forth Denunciation

By Beatrice Baskerville

Special Cable to New York World and The Commercial Appeal.

Rome, June 27.—After several months of silence, the Catholic Corriere D' Italia returns to the attack on Protestant missionary activities in Rome. Its leading article is directed against the Baptist Y. M. C. A. and urges the need for state intervention to prevent any more Protestant colleges, social centers and orphanages from being built in the Eternal City.

Italian soldiers, cries the Corriere, died for a Catholic Italy and their sons must not be reared as enemies to the faith by missionaries of the golden dollar.

The Protestants are making these proselyting efforts, the paper declares, because they are furious at the large numbers of converts to the Catholic faith made in the United States and the British Empire. Rome, declares the article, is eternal and Catholic, and must remain so.

The Corriere particularly objects to the recent purchase by American Baptists of a large site in the center of the city for erection of a training college for Baptist ministers. There are only 4,000 foreign Protestants domiciled in Rome, the editorial says, and consequently the activities of these Protestant institutions are not only superfluous but dangerous.

The editorial concludes with a promise to keep the public informed regarding Protestant activities and to persevere in the campaign for state intervention.

Remarks

This is a most interesting and in a way enlightening report. The reporter, whose name is given, is probably a Catholic and writing in all simplicity, sincerity and truthfully, with no thought of exposing or opposing the Catholic political and persecuting policy. Hardly anybody but a Catholic would speak of a "Baptist Y. M. C. A."

And the Catholic idea of "liberty" is very interesting. Here they are represented truly in Rome as seeking to prevent the organization of Protestant colleges, social centers and orphanages. We are hearing a good deal in this country from Catholics about "tolerance", but it is a tolerance that works only one way, tolerance toward Rome. There is not the semblance of tolerance in their minds toward anything opposed to Romanism. Of all the hypocrisy!

And we are constantly hearing in this country objection to the Mexican government's attitude toward Rome, and the Catholics are (mirabile dictu) urging separation of Church and State in Mexico. What they really want is church control of the state. In Rome they are calling upon the state to suppress these activities of Baptists. And Rome "never changes".

And the reason which Romanists assign for the activities of Baptists in Rome is that Rome is making so many converts in America and Great Britain. Which is itself an admission (if the reason given is true) that Rome is doing in America what she objects to Baptists doing in Rome. The world does not yet seem to be everywhere "safe for democracy". Between Mussolini and the Pope the Tiber may yet be changed from yellow to red.

The United States Supreme Court refused to put Companionate Marriage Lindsey in the judgeship in Denver, to which the people refused to elect him.

While 600 worshippers were in the house of First Church, Spartanburg, S. C., the tower of the church was struck and injured by lightning. None of the people was hurt.

Pastor J. S. Riser has offered his resignation to the Fifteenth Ave. Church in Meridian to take effect Aug. 15. He is a Mississippian whom our people ought to keep. Resignation not accepted.

All his friends will be sorry to learn of the critical illness of Mr. Boothe Lowrey of Blue Mountain, following an operation in Memphis. He is a well known lecturer, and the father of Blue Mountain College's present president.

Brother W. B. Alexander, Jr., of Boyle writes that Mr. P. N. Mabry of Boyle, with his wife and three children, has not missed attendance at Sunday School or prayer-meeting since January first. Rain or shine, these five have been there.

The Christian Index thinks with six hundred million dollars surplus in the treasury of the United States treasury, some of it could be used to advantage in relief of flood sufferers rather than giving President Coolidge a three months vacation with a retinue of servants and publicity agents.

Pastor B. F. Collins has resigned the care of his churches at Pickens, Camden, Central and Bentonia, to accept the position as Sunday School Field worker in middle Tennessee. His home will probably be at Murfreesboro. We know of no better work done in a field of this kind than Brother Collins has done and his churches will give him up with regret. Recently he and his people have conducted stewardship classes at Pickens, Camden and Central, and forty-one awards have been issued to those who took the work. The work of Mrs. Mansell at Camden is specially commended, as she taught a large class with great acceptance.

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Evangelist C. C. Jones recently closed third meeting with church at McLain; town stirred and ten added to the church.

Rev. N. R. Stone has returned to Mississippi and is available for revival meetings. Address General Delivery, Meridian.

The new Governor of Georgia, L. G. Hardman, is a son of a Baptist preacher, and like his predecessor is an active Baptist layman.

M. A. Treadwell, who was graduated from Mississippi College some ten years ago, becomes pastor of Baring Cross Church, North Little Rock.

The revival meetings are on and praise is ascending to God for all his benefits. There is much joy in heaven. Brother pastor, you may add to others joy and stimulate to more effort for the lost if you will make The Record a brief report of your meeting as soon as it closes. Pass around some envelopes also in your church and take subscriptions to The Baptist Record.

A few years ago while in Colorado Springs we drove out to see the building and grounds of the Printers Home. This is an institution for the care of tubercular cases, and is supported by Union Printers all over America, for the benefit of men in their organization who have been stricken with tuberculosis. It is a beautiful place and provides for hundreds of invalids who come there from all over the United States. Nobody ever suggested that it was a local institution, or objected to its support on that ground. Why should Baptists think of their Sanatorium in El Paso as a local institution? There are men and women there from nearly every state in the Union. The location is selected because it is favorable to the recovery of those who have T. B.

The Foreign Mission Board has just issued a book of 119 pages entitled "Christianity's China Creations", by Dr. R. T. Bryan. He adopted the sensible and interesting method of instruction by talking about people. People are the most interesting objects in the world. The Bible is so interesting and helpful because it is mostly about people. This book is made up of eight chapters, seven of which tell us about certain Christian families in China whose individual and family life have been made by the gospel of Christ. We do not believe this method can be excelled. And Dr. Bryan is the best qualified man for this work whom we know. He is strong in intellect and in faith and in experience. He knows his subject and treats it most admirably. The book makes a good study for classes or good reading for the individual. It may be had bound in paper or in cloth.

We have no love of controversy for the sake of a scrap. But how can there be peace when such men as Johnston Meyers seek to discount the Bible as in this paragraph?

"We cannot unite on the Bible but on Christ; the basis of union is Christ the Son of the Living God. Our denomination is coming together as one family in Him. Our denomination needs a revival. We have got to have it or we are going to fail as a denomination. The coming revival is going to be around the Person of Christ—not around the Bible, beautiful and wonderful as it is, but around the Person of Jesus. Our denomination in the next great spiritual awakening is going to rally around Jesus. Isn't that all we want? And His personality can lead us on to magnificent victory. Our great gathering at the Coliseum is going to be an exaltation of Jesus Christ, the Son of the Living God."

We do not believe that Jesus can be honored by dishonoring the Bible. The Jesus of the Bible is the only Jesus there is, and any man who seeks to honor him by discrediting the Bible is lacking in sincerity or in discernment.

Convention Board Department

R. B. Gunter, Corresponding Secretary

June receipts for 1927 amounted to \$15,273.78 as against \$12,092.54 for June 1926. The increase very nearly made up for the loss sustained in May.

The receipts from November 1, 1925, to July 1, 1926, were \$183,496.09. From November 1, 1926, to July 1, 1927, they were \$168,390.35.

Receipts from January 1, 1926, to July 1, of the same year amounted to \$134,588.05. For the same period in 1927 they amounted to \$131,937.11. The above figures are for the Cooperative Budget and do not include any special contributions or designated gifts.

Hurrah for Mississippi

Mississippi leads in the number of students at Ridgecrest Assembly. There are between 80 and 90 students in training for work there, including Student Secretaries. Mississippi is furnishing 17 of them. We also have the largest number of Secretaries of any state, Mr. Terry for the University work, Miss Irene Ward for M. S. C. W. work, Miss Mary Yarborough for Blue Mountain work, and Mr. J. H. Pennebaker for the State Teachers College Baptist Student work.

Northern Churches Interested in Flood Sufferers

A letter has reached our office from a member of Moody Church, Chicago, Illinois, stating that they have some funds on hand which they desire to contribute to the pastors in the flooded district. They express a desire to make these contributions to those who are not interested in Modernism. The writer has assured the Church that in so far as he knows Modernists will not participate in these funds. The amount named is \$300.00 or \$400.00. We shall appreciate this help. It should stimulate our own churches to respond more liberally to the appeal. We need \$8,000.00 or \$10,000.00 for repairing damages to buildings and the equipment.

Amounts Given to Churches in Flooded District in Mississippi

Name	Amount
Name	Amount
M. K. Thornton, Poplarville	\$25.00
Mrs. J. O. Ritter, Durant	5.00
D. M. Stearns Missionary Fund, Philadelphia	21.00
D. H. Reed, Gholson	10.00
F. M. Jacob, Columbus	25.00
W. W. Stockstill, Bay St. Louis	10.00
Canton, Lucy A. Stokes	25.00
Rev. & Mrs. W. P. Sandifer, Wesson	3.00
B. L. Owen, Columbus	25.00
Meridian, Calhoun Co.	30.51
Kewanee, Lauderdale Co.	50.00
Kewanee, Lauderdale Co., Sunday School	15.00
Kewanee, Lauderdale Co., W. M. S.	10.00
McLaurin, Lebanon	9.00
Fulton, Lee Co.	22.14
Clinton, Hinds Co.	25.00
Standing Pine, Leake Co.	5.00
Sardis, Panola Co.	30.10
Concord, Choctaw	1.00
Sherman, Lee Co.	17.62
Pleasant Valley, Lee Co.	17.25
Cato, Rankin Co.	2.00
Oak Grove, Scott Co.	11.00
Miss Kate Ellington, Drew	5.00
Poplar Springs, Lauderdale Co.	76.00
Nettleton, Lee Co.	12.50
Shivers, Simpson Co.	8.00
Hattiesburg, Immanuel, Lebanon	50.00
Batesville, Panola	5.00
Oakland, Yalobusha Co.	21.00
Mrs. Mattie Eavenson, Marks	5.00
G. B. Antley, Natchez	50.00

Duncan, Bolivar Co.	25.00
Zion Hill, Lebanon	33.86
Shady Grove, George Co.	16.80
Vicksburg First, Hinds Co.	25.00
Verona, Lee Co.	40.00
Louisville, Winston Co.	20.00
J. C. Robert, Mars Hill, N. C.	2.50
J. E. Heath, Winona	5.00
New Hope, Madison	6.00
Holly Springs, Marshall Co.	28.00
Picayune, Pearl River Co.	5.00
Ellisville, Jones Co.	25.00
Walnut Grove, Leake Co.	40.40
Saltillo, Lee Co.	7.50
Raymond, Hinds Co.	5.00
Shannon, Lee Co.	50.00
Robinson, Mississippi	5.00
Sunflower, Sunflower Asso.	30.00
Tutwiler, Tallahatchie Co.	3.00
Mr. & Mrs. J. S. Deaton, Rome, Ga.	10.00
Piave, Greene Co.	21.00
Woodland, Pontotoc Co.	40.75
Troy, Pontotoc Co.	30.00
A. H. Childress, Sebastopol	10.00
Biloxi 1st, Harrison	20.00
County Line, Copiah Co.	21.75
Natchez, Franklin Co.	10.00
Guntown, Lee Co.	8.00
Tupelo First, Lee Co.	161.30
Oak Hill, Lee Co.	13.62
Galilee, Mississippi	35.00
Pope, Panola Co.	6.00
Steens Creek, Rankin Co.	2.00
Clinton, Hinds Co.	5.00
Reverend Dave Covington, Vimville	2.00
Mrs. Leo H. McKee, Derma	10.00
T. W. Hembree, Clinton	4.25
East Moss Point, Jackson Co.	100.00
Moss Point First, Jackson Co.	72.50
Spring Hill, Simpson Co.	2.00
Columbus First, Columbus	10.00
Clinton, Hinds Co.	95.07
Sallis, Kosciusko	12.50
Brooksville, Noxubee Co.	5.00
Forest, Scott Co.	102.55
Seobey, Yalobusha Co.	5.00
Montrose, Bay Springs Co.	10.00
Houston, Chickasaw Co.	25.00
West Point, Columbus Asso.	100.00
Russell, Lauderdale Co.	9.00
Midway, Lauderdale Co.	40.00
New Hope, Leake Co.	10.00
Union, Pearl River Co.	10.00
Tangipahoa, Pike Co.	9.22
Oak Dale, Rankin Co.	8.62
Pleasant Hill, Simpson Co.	13.25
Troy, Pontotoc Co.	2.00
Smithville, Monroe Co.	27.70
G. W. Anthony, Fulton	5.00
Union Grove, Itawamba Co.	7.00
Calhoun City, Calhoun Co.	3.50
Farm Haven, Madison Co.	15.00
Chunky, Newton Co.	9.00
Brooksville, Noxubee Co.	3.25
Pontotoc, Pontotoc Co.	25.98
J. M. McLeod, Star	10.00
Lexington, Holmes Co.	190.00
Steens Creek, Rankin Co.	23.00
Miss Sallie R. Hester, Roxie	5.00
Miss Nannie Gillis, McComb	5.00
Jackson First, Hinds Co.	10.00

Dr. E. Y. Mullins, president of the Baptist World Alliance, and Dr. T. Clagett Skinner of Virginia will be the principal speakers at the World Religious Outlook Conference at the Southern Baptist Assembly, Ridgecrest, North Carolina, July 10-15.

(Continued from page 3)

the judgment of the Board itself. The actual cost of operating the Education Board the next year will be about \$10,000. If Dr. McDaniel's shots have killed the Board, and he is correct in his diagnosis that it "is dying" then after the expenses of burial have been paid we can save this \$10,000 a year, which in something over 600 years, would pay all of the debts of our Convention, provided the interest were secured from other sources.

The following "ex-cathedra" statement is challenged: "The Education Board, under existing conditions is not justified". Against this individual statement, with every element of finality about it, let us look at the statement of fifty or more Baptists, men and women, representing as many Schools and Colleges, and Theological Seminaries, persons who deal with the Education Board, at a meeting held last January:—"This body of educators of Southern Baptists reaffirm their conviction of the importance and service of the Education Board of the Southern Baptist Convention, and of the great need of continuing and strengthening this Board in its effort to build up our schools and the general educational interest of our people throughout the Convention." Even the Efficiency Committee, which Dr. McDaniel quotes in his argument, had the modesty to say in their reference to the value of the Board, "In our opinion, etc." They realized they were human, and would not speak with an air of finality on all matters relating to our Educational program, although they were doubtless working in sympathetic relations with and co-operating with the administration of all the Baptist Colleges in their States.

Again Dr. McDaniel is in error in his reference to the plan of sending money through the Education Board to the Southwide Institutions. This plan gives the Convention a complete report of its gifts to education and saves the Convention both time and money. His statement that the statistics gathered by the Education Board can be handled better through Dr. Alldredge is not the outlay the facts in our office or by a letter file from Dr. Alldredge. Nor is it correct that the Southern Baptist Education Association can effect successfully the contracts he suggests. We have plenty of documentary evidence to show that he is far from the facts in his remarks about the Education Board and College Standards.

I was a member of the Education Commission of the Convention from its organization. I was a member of the Education Board up to the time I became its Secretary. I have devoted to this work three of the most strenuous and busiest years of my life, and I believe three of the most useful years. I leave the Board believing the Convention will continue it indefinitely. To discontinue it would be, in my humble judgment, a step so far back in our Educational movement that all our enemies would rejoice, and would constitute a blow from which this generation of Baptists would not recover. Let us stop gunning, and pray for humility and faith to go ahead.

Rev. George F. Austin, once pastor at Ellisville, but for two years missionary of the Home Board on the Canal Zone, will return to the United States. He feels this is due his children, who will be put in school.

Mrs. Gordon Wright, in an article in the Union Signal, makes an impressive showing of the failure of the government control of liquor in Canada. For instance, in a trial of three and one-half years in Alberta, drunkenness has increased 40 per cent. In the same period in Edmonton expenditures for relief increased 230 per cent. In two years of the system in Saskatchewan convictions for liquor law violation increased 111 per cent. Investigation of eighteen saloons on one night in Alberta showed an average of 1,841 men, 101 women and forty-five staggering drunks.

—Ex.

FIRST CHURCH, JACKSON

The formal opening of the new First Baptist Church of Jackson on Sunday, June 26th, was a great success in every way. The large auditorium, seating over 1,600 people, was packed at both services and chairs were placed in every available place. Long before time for the 11 o'clock service the people were thronging into the building and at the time of the service, the house was packed.

A large chorus choir of sixty voices opened the service by leading the congregation in singing "Praise God From Whom All Blessings Flow." A male quartet, composed of Tom Doty, Davidson Taylor, Geo. D. Riley and A. H. Doty, sang a beautiful arrangement of "Awakening Chorus" after which Rev. Tom Tomlinson read the scripture lesson for the day. Dr. T. J. Bailey led in prayer, Miss Janie Carothers very beautifully sang an appropriate solo. Brother P. A. Haman led in prayer and Miss Ruth Buck played a violin solo for the offertory. Mrs. W. J. Buck, the church organist, presided at the piano. The nature of the service was that of praise and thanksgiving to God for having brought the congregation to the joyous occasion of opening the new temple of worship.

Seated around the pulpit with the pastor were the building committee, Mr. J. M. Hartfield, Chairman, Mr. T. M. Hederman, Judge Sidney Smith, P. H. Eager, Jr., Dr. J. P. Wall, Mr. J. H. Wells and Mr. O. B. Taylor. Mr. Hartfield, Chairman, spoke a few words of congratulation to the church in behalf of the building committee. He thanked everyone for their splendid co-operation and voiced the sentiment that the new church would indeed be a temple of worship. Following Mr. Hartfield was Ex-Governor A. H. Longino, who congratulated the church and his friends in behalf of the Board of Deacons. Following Governor Longino's speech, Miss Eugenia Dameron made a speech in behalf of the congregation. The pastor then took his text from Psalms 27-1, "Except the Lord build the house, they labor in vain who build it," and preached a fine sermon bringing out an interesting history of the building of Solomon's Temple and gathering from it some very practical and forceful truths, relative to the new building. At the close of the sermon, quite a number came up to join the church, after which Rev. W. G. Francis pronounced the benediction.

For the evening services most all of the churches of Jackson dismissed their services to come and worship with the First Baptist people and this service too was a praise and thanksgiving service, with the pastors of the various congregations leading in praises. The pastors present were Rev. Brownlee, Capitol Street Methodist; Rev. Capers of the Episcopal Church; Rev. Faulkner of the First Christian Church; Rev. Spraggins of Galloway Memorial Church; Rev. Hough of the Central Presbyterian Church; Rev. King of Calvary Baptist Church, and Rev. McCall of Griffith Memorial Baptist Church.

Each of the pastors made a short talk, congratulating the church in behalf of their congregations. Talks were also made by Bro. Fred Long, Dr. Julius Crisler and Rev. Wayne Alliston, superintendent of the Baptist Hospital. Mayor Walter A. Scott congratulated the church in behalf of the city of Jackson and Governor Dennis Murphree spoke of the pride that the entire state of Mississippi felt in the achievements of the Baptists of Jackson in building such a magnificent edifice.

Preceding the speeches a most enjoyable musical program was given. Mrs. W. J. Buck, church organist, presided at the piano and the following numbers were given:

Violin and Saxophone Duet, by Gayden and Emmitt Ward.

Violin Solo, Rose Wells.

Violin Solo, Mary Oliphant.

Offertory Violin Solo, Mrs. Huron Hutchinson.

Vocal Solo, by A. H. Doty.

Double Quartet by the Galloway Memorial Methodist Choir.

The evening service was equally as beneficial as the morning. The building was packed and a large number of people stood throughout the service.

The church is magnificent—perfect in architectural design and construction and it will stand forth throughout the years as an emblem of the power of the gospel of Jesus Christ and be a beacon light upon the hill to point men toward God.

\$250,000 RELIEF NEEDED FOR OUR BAPTIST CHURCHES IN THE MISSISSIPPI VALLEY FLOODED DISTRICT

At the recent annual meeting of the Home Mission Board May 31-June 1, 1927, the matter of relief to our Baptist churches in the Mississippi flooded area was presented to the Board as follows:

Never in the history of our country has there been a calamity approaching that of the Mississippi River flood this year. It beggars description. Some 700,000 people are driven from their homes and most of them helpless; hundreds of lives have been lost. Compared with this disaster, the Florida hurricane of the early fall last year, bad as that was, sinks into insignificance. Through the Red Cross some fourteen million dollars have been spent in relief work and Secretary Hoover is calling for at least five million more, the Secretary making a special appeal to the wealth of the North for help in the stricken river valley.

Calls for increased help from our Board are pouring in from different sections of the flooded area where our Baptist brethren have suffered so much loss. From this vast flooded area we can expect very little help in the way of contributions for Home Missions, but on the other hand, the need is greater than ever. In view of the instructions of the Convention restricting our appropriations to our receipts of last year it is impossible for the Board to come in any great way to their help.

Your Secretary has received a number of pleas for an extra campaign for relief funds to our Baptist churches and people in the flooded districts. If ever a special campaign for relief was justified it is now. For a number of years succeeding the World War, Southern Baptists gave to the Near East Relief Fund through the Foreign Mission Board, which was separate from the regular Foreign Mission funds, the Foreign Mission Board acting as the channel through which Southern Baptists could express their sympathy with the distressed Armenians and others in the Near East. If we were justified, and we were, in sending relief ten thousand miles away, surely we would be justified in sending relief to our stricken churches in the Mississippi Valley. As it is a Southwide matter it would be natural that the relief be sent through the Home Mission Board from the various states as was done through the Foreign Mission Board in the help to the Near East. This, of course, would be an extra fund for relief in the flooded district and apart from the regular Home Mission offerings. Your Secretary is profoundly convinced that such a measure ought to be undertaken and submits the matter for the consideration of the Board.

Whereupon the Board adopted the following: "Resolved, That the Home Mission Board views with profound sympathy the fearful condition of our brethren in the flooded district, yet, at the same time, we are totally without funds to lend a helping hand.

"We, therefore, request that the Executive Committee authorize the Home Mission Board to make an appeal for \$250,000 for this cause, to be distributed by the Board.

"We ask that our Corresponding Secretary present this to the Executive Committee in Nashville, Tennessee, June 21st."

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Committee of the Southern Baptist Convention at its meeting in Nashville, June 21st. The Committee authorized the special appeal for \$250,000 by the Home Mission Board for our Baptist churches suffering from the flood.

We shall need the help of all our churches—and the help ought to be immediate and liberal.

This notice is sent out at once. The plans in detail will be sent to the papers in a day or two.

Yours fraternally,

—B. D. Gray,
Corresponding Secretary.

REVIVAL SERMON OUTLINES

By Hendon M. Harris

How Shall We Escape? Heb. 2:3

Intro. The word spoken by God is steadfast.

I. A Great Salvation.

Because

- a. Of its author—God.
- b. Its agent—Jesus Christ.
- c. Realized through the Holy Spirit.
- d. Its scope and completeness.
- e. Its effects.

II. It May Be Neglected.

- a. Not opposition—simple neglect.
- b. Causes of neglect.

III. If Neglected, There Is No Escape.

- a. Failure to escape from God.
- b. Certainty of reckoning.

Conclusion.

But you need not neglect and there is provided then a way of escape.

The Wages of Sin, Romans 6:23

Introduction: A warning and an assurance.

I. The Wages of Sin.

1. The reign of sin.
 - a. Universal.
 - b. Effects of sin.
 - c. Bondage of sin.
2. Sin has its wages.
 - a. Satan's teaching that wages can be evaded.
 - b. These wages may seem delayed.
 - c. But they are certain.
3. Death is a summary of the wages of sin.
 - a. Of the mind.
 - b. Of the conscience.
 - c. Of the body.
 - d. Of the soul.

II. The Gift of God.

1. God's gift an expression of his nature.
 - a. He gives because of his love.
 - b. His gift is free.
 - c. But it is conditioned on response and acceptance.
2. The character of the gift.
 - a. Life—full—free—abundant—overflowing.
 - b. Immortality.

Conclusion.

Be warned—avoid Sin's wages and lay hold on God's gracious gift.

Revival Sermon

Peace, John 14:27

Introduction. Words of Jesus in the shadow of a great agony.

I. Many things may disturb our peace. Failures, anxieties, etc.

II. Men have been continually at war.

1. Man against man.
2. Man against himself.
3. Man against God.

III. There are counterfeits of peace.

1. Seared conscience.
2. Soul drowned in pleasure.
3. Delusive hopes.

IV. The peace which Jesus gives.

1. Only he can give it.
2. No one can deprive us of it.
3. "Let not your heart be troubled."
"Peace, perfect peace."

Conclusion.

Being justified by faith, we have peace with God. Do you have it?

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

YOUR GOAL AND OUR AIM FOR 1927

Our aim is to carry out the will of Mississippi Baptists as expressed in the following resolution, which was passed during the last session of the State Convention:

"We recommend that the Baptist State Convention Board put on in 1927 in each association an associational-wide Stewardship Institute."

This recommendation puts the Board under obligation to hold these institutes. It also puts the pastors and churches in each association under obligation to cooperate with us in this work, for though every convention in the Southland should pass such recommendations the Board could not successfully hold a single institute in any association until the pastors and churches invite us to come and hold such an institute in their midst.

THE CONVENTION BOARD IS A SERVANT AND NOT A BOSS OF MISSISSIPPI BAPTIST CHURCHES

You, my fellow Baptist, have indicated your desire for us to hold an associational-wide Stewardship Institute in every association within the State. As your servant, we are now asking that you give us an opportunity to do the thing you have commanded us to do. A goodly number of associations have already put on an associational-wide Stewardship Institute, and have found it to be very profitable. If you have not had one in your association, why not plan to have one right away?

WHO SHOULD PLAN AND ARRANGE FOR AN ASSOCIATIONAL WIDE STEWARDSHIP INSTITUTE?

First, the Associational Organizer should call a meeting of the pastors and Executive Committee of the association and lay the matter before them. They have been chosen and instructed to look after the interest of the association, and to plan for associational wide meetings which may be held between the annual meeting of the association. The pastors and churches should decide upon the time and most suitable place for the institute to be held. They should then notify the Stewardship Director of their decision, and in every way possible advertise the meeting throughout the bounds of the association.

Second, if for any reason the Associational Organizer does not call a meeting of the Executive Committee and pastors concerning this matter, then it becomes the bounden duty of every individual member of the Executive Committee and of every individual pastor within the association to call his attention to it, and request him to call such a meeting.

Third, if for any reason your association does not have an Associational Organizer or Executive Committee, then the Moderator or any pastor or any officer of the association has the right, and it becomes his duty, to call a meeting of all the pastors and at least one member from each church in the association and arrange to have an associational wide Stewardship Institute.

NOW, WOULDN'T YOU?

Suppose you were behind with your farm work, and someone who was reared on the farm should offer to come and help you for three days and not charge you a cent for his work, and suppose you knew he was really anxious to do it just to help you out, wouldn't you appreciate his offer enough to ask him to come? Why, surely you would, and when he came you wouldn't sit on the

turn-row and watch him work, would you? Why, no, you would join right in and work the harder because he came to help you. It matters not what business you are in, if you should get behind with your work, and someone who is really interested in your success and who knows how to do that very same work should offer to help you three days, and if you know that he was really doing it for your sake and would feel disappointed if you did not accept his offer, wouldn't you appreciate him enough to let him help you? Well, that is exactly what I am proposing to do right now. I am asking that you let me come and help you with your work for three days. No, not with your farm work, nor with your store, nor with your bank, but with your church. You have problems within your church that you haven't been able to solve, haven't you? Well, I know that if the members of your church could understand the meaning of Stewardship and practice it, almost every problem you have would be solved within a short time. I am asking, therefore, that you let me come and help you with your work three days in a Stewardship Institute. If you decide to do so, why not invite all the pastors and churches in your association to join with you, and make it an associational wide institute. Now, we will come and help you if you ask us to, and we will not charge you a cent for our work. We are doing it just for your sake, and for Christ's sake, and we will really be disappointed if at least one church in each association doesn't ask us to come.

DON'T WORRY ABOUT WHEN COULD YOU HELP US?

It will be perfectly all right if three or four associations should plan institutes for the same week. Some of our best pastors in the State have volunteered their service for this kind of work, and will be glad to help us at any time. In fact, if we reach our aim, we will have to put on an average of more than two institutes a week for the remainder of the year. We would prefer, however, that you not plan to have your institute during September or October, as the associations meet during these months, and it would be more difficult to help you at that time.

FIELD NOTES

The Stewardship & Budget Director conducted services with the following churches during the month of June. The names of those receiving Stewardship Diplomas in the institutes during this month will appear in next week's Record:

- 1st Sunday—Shiloh Church, Lawrence County Association—W. P. Sandifer, Pastor.
- 2nd Sunday—Okolona Church, Chickasaw Association—W. O. Blount, Pastor.
- 3rd Sunday—(Night) First Baptist Church, Hinds County Association—W. A. Hewitt, Pastor.
- 4th Sunday—Strong Hope Church, Copiah County Association—J. A. Chapman, Pastor.

"One Hundred Three Minute Sermons" is a helpful volume from the pen of Rev. John R. Gunn, pastor First Baptist Church, Fort Wayne, Indiana, once pastor also in Nashville, Tenn. These are sermons which had appeared in the daily papers as "A Sermon For Today", and will be suggestive to preachers who like to know how to bring a brief message. But they will be soul food for daily devotional reading to many who are willing to take three minutes off for that purpose. Published by Doran—Price \$1.35 net.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton
 MRS. R. E. BUNYARD, *1st Vice-President*, Madison
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
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Y. W. A. Camp

The Y. W. A. Camp opened the religious activities at Ridgcrest for the summer and if all other meetings held on the Assembly grounds keep pace with this first meeting there will be many people both old and young, going back to their homes all over our Southland with a broader vision of service and a deeper religious experience than before.

More than three hundred Y. W. A. girls from the Southern States gathered at Ridgcrest June 14th for a ten day period of study, meditation and recreation. It was good to mingle with these earnest, enthusiastic young people and see how their hearts burned within them as they recognized the voice of their Master calling them into greater fields of service. There were present many wide-awake guardians who were ready night or day to help interpret this call to the dear girls.

We had thirteen of the finest and best from Mississippi. My only regret is that we didn't have twice that number. Let us begin now to make our plans for next year. My goal for June 1928 is twenty-five of our choicest Mississippi girls at Ridgcrest. Who will join me in making this possible? You will have a message on this page from the girls themselves at an early date.

—Fannie Traylor.

Books Recommended

Home Mission Books: New Challenge of Home Missions; Tale of Two People, Gentiles and Jews; Southern Baptists Working Together; Cuba for Christ.

Foreign Mission Books: Christianity's China Creation; Only a Missionary; Story of Missions; Straight Way Toward Tomorrow; Prayer and Missions; Christ of the Indian Road; Lottie Moon (read October 1).

Intermediate G. A.'s and R. A.'s: Please Stand By; Torch-Bearers in China; Book of Missionary Heroes; Making Life Count.

Junior G. A.'s and R. A.'s: Uncle Sam's Family; Under Many Flags; Just Around the Corner Tales; Merry Go-Round.

Seagams: Friends of Ours; Just Around the Corner Tales; Book of Other Babies.

A Letter With A Heart Break (Continued from last week)

Una Roberts Lawrence

I do not know. I know only these two sentences from a brief letter. If not these two missionaries of that Department, it must be two others, and twenty-three in addition. Far be it from me to say that these two are worth more to the Kingdom than the two that will go, or that any two can be spared! For our missionaries at work among the alien peoples of the Southland are all soul winners. I have not yet met one that did not give me the feeling that I was in the presence of a man or a woman, who knew the Lord Jesus and whose whole personality was devoted to the task of making Him known to the people committed to his or her care.

There are women missionaries among this number from whom the cut must be made. There is Miss Grace Clifford, now finishing her twentieth

year of consecrated work among the Indians, eighteen years of it in the Osage Nation. And how the Osages love her. All they know of Southern Baptists is what Miss Clifford and Missionaries Burnett and Sheldon have meant to them. Her sympathy, her love, her constant helpfulness, her persistent witnessing for Jesus has made them believe all Southern Baptists have those qualities. I tremble to think what it would mean to those seeking Osages, if Miss Clifford is taken from them by Southern Baptists.

It just could not be Mrs. English. She is our representative at Chillico Government School, where nearly a thousand Indian boys and girls are being fitted for lives of usefulness. She has a membership of more than 600 in her B. Y. P. U.'s and the student church there, pastored by Missionary Robert Hamilton, had about a hundred additions this school year. Her work is our hope for trained leadership in our Indian churches. Surely it is worth as much as an addition to a Sunday School Building for any one church, for at Chillico Southern Baptists, through this one little woman's work, touch all our Indian Baptist churches, both those under the Board and those that have for long been self-supporting. She is our hope for the future.

Twenty-five missionaries at one time!

And yet the cost of them is only \$23,500. This is less than many churches spend on "running expenses". Much less than a Sunday School addition will cost this year. Yet what a comparison in the meaning of it. For we do crowd into our Sunday School rooms, we can teach the Word, even if not quite according to the Standards and Super-standards we would all like to reach!

Perhaps if we could count the cost in souls lost because twenty-five missionaries are cut out this June, we could see more clearly just what it all means. For this is but one phase of the great problem. The Mountain Schools are cut more than half of their appropriation for last year. I wonder what faithful, sacrificing, devoted teachers that lets out! Down in Cuba they must cut out \$8,000 from their work. I don't see where that can be done without cutting a vital spot. And so all along the line it has gone. Missions is being cut out!

But the Home Mission Board has done what the Convention thought wise for it to do. The Appropriations are within the receipts of last year. If that is to be the measuring rod, what an incentive it gives us to send the gifts to our Mission Boards soaring next year. It really means something by this plan for the gifts to come in to the Mission Boards, it insures that next year we will be getting a little ahead of this. A little more of the Home Mission Board debt will be paid this year, and even more of it is cut into next year. And every gift insures saving that much of the work, and conserving for the future, for "God still lives", as Dr. Beagle assures me.

Even if the missionaries must go, "God still lives!"

Thank God for that spirit. Thank God for these missionaries to whom we must say "Good-bye". It may just about take the life out of those who must carry the burden, but "God still lives and we press on!"

Mention was made in a recent issue of The Record of dancing as a feature of entertainment in a social meeting of a Woman's Missionary Society. Miss Lackey has made some investigation and says that it was an entertainment for a Sunday School class and not for a missionary society.

Pastor J. H. Hooks is helping Brother G. H. Suttle in a meeting at Heidelberg. He will begin a meeting in his own church at Belzoni the 17th, with preaching by C. S. Henderson of Greenville. The church is apparently in good condition, having two additions last Sunday. Dr. Prescott from New Jersey recently delivered a series of lectures to the church at Belzoni.

Dr. W. E. Farr writes: Have just returned from a two weeks revival in the Calvary Baptist Church in Memphis, Tenn. Dr. J. A. Barnhill is the much loved pastor. Prof. Joe Bryant of Tupelo, Miss., had charge of our music. He is a great singer and did some splendid work during the meeting with his choirs. The pastor and church members say that it had the best attendance and the most cordial fellowship prevailed in any meeting in the history of the church. We had thirty-seven additions, most of whom came by faith.

On Sunday, July 3rd, Parkway Baptist Church was organized in Jackson on the Clinton Boulevard, near the Old Ladies' Home, at the end of the car line. For several months Brother J. P. Harrington has been preaching here and the interest has grown in a healthy way. He began with a meeting in the tent belonging to the Convention Board, and then services have been conducted regularly in the school building used by the city. On Sunday the organization was effected with 79 charter members and enough in prospect to raise it soon to 100. The covenant was adopted, also the usual articles of faith. Preachers present, beside Brother J. P. Harrington, included P. A. Haman, H. M. King, D. A. McCall, G. W. Riley and P. I. Lipsey. All participated in the organization, the editor preaching. There are several awaiting baptism, and an offering for missions has been made. The population is growing rapidly in this part of the city and a church was needed to furnish the means of service and place of worship. Brother Harrington was elected pastor. An option has been secured on a good lot for a church building, but for the present the congregations are meeting in the school building. This gives promise of growing into a strong church.

THE BAPTIST ASSEMBLY

We are looking forward to August the 6th, when our Baptist hosts will gather on the beautiful campus of the Gulf Coast Military Academy for an eight days delightful study, worship, rest and recreation.

The roads are fine, the swimming is fine, the breezes are fine, the fishing is fine and it seems that nature and man have done about all they can to make this one of the most delightful places for a summer assembly for Baptists.

Cordially yours,

—W. A. McComb.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Dr. Luther Holcomb For Our Assembly

To those of us who know Dr. Luther Holcomb it is enough just to say he will be our inspirational speaker at the Assembly in August. To those who do not know him let us say that he is one of the world's greatest preachers and pastors, now pastor at Sherman, Texas, a church that is the best organized church perhaps to be found anywhere. Twenty live B. Y. P. U.'s in their Training Department, a place for everybody. He is a Mississippian, having done most of his pastoral work in this state. Dr. Holcomb will be with us for the entire period of the Assembly and you will be the loser if you fail to attend and get his message.

The Assembly Schedule

The Assembly opens on Saturday night, August 6th; the first meal to be served will be supper on Saturday, the 6th. We will have Sunday School Sunday morning and preaching at eleven. The afternoon will be open but B. Y. P. U. will be observed in the late afternoon or early evening followed by preaching. Just a regular Sunday program. Monday and the other days through Friday will be as follows: Breakfast 7 A. M., B. Y. P. U. classes 8-9, Sunday School classes 9-10, W. M. U. classes 10-11, song service and Bible hour 11-12:30, lunch 1:00. Afternoons open for recreation, boating, fishing, swimming, motor-ing, golfing, etc. Supper 6:30, Sunset service 7:00, song service and inspirational hour 7:30-9, lights out 10:30. This schedule is subject to change, but will serve as a guide as to what to expect when you go to the Assembly.

A Word From Our Summer Workers

Three of our summer workers began their work in June and reports from them are encouraging. Miss Robinson reports that she finds a ready response from the young people in the rural churches; they are eager to learn and she is enjoying the work among them. She attended the Neshoba County Associational B. Y. P. U. Convention that met at Providence church on the fourth Sunday and it was the best meeting of the kind she had ever attended. Mr. Morgan, working in Pontotoc county, reports splendid interest and response to his leadership in organizing and teaching the methods of B. Y. P. U. He is perfecting the Associational B. Y. P. U. and will have an Associational B. Y. P. U. Convention at the close of his work there. Miss Averett served two churches in June with Study Course with marked success and started her work in Holmes county the first of this week. Miss Oswalt began her work

in Montgomery county and Miss Thompson in Amite county the first of the month.

Perry County Associational B. Y. P. U. Holds Interesting Meeting

We give here a letter in part that reports the last meeting of the Perry County Associational B. Y. P. U. Mrs. Griffis is president of this organization and the work goes forward under her leadership. Our Associational B. Y. P. U. meeting at New Augusta last fifth Sunday was great—the officers functioned better than at any time before—the program was interesting as well as peppy. There were six churches represented by members from fourteen unions who had eighty-eight delegates there and visitors from Overt and Hattiesburg were also present. It was the best spirited meeting we have had at all. Only one church that has a B. Y. P. U. was not represented. The program consisted of prayer, devotional, roll call of churches, each union giving a report of its work and telling their problems, that were discussed later, a short business meeting, a play "making the Standard" followed by a song about the Standard hanging on the old church wall; this was given by the Richton Intermediates. A talk on the value of records and the necessity of reporting; this talk by Miss Rosalind, then came the discussion of the B. Y. P. U. Magazine, the District Association, The Baptist Assembly, and last but not least the County Training School. Tracts were given out and the meeting adjourned at exactly 4:30." Anybody can see from this that it was a well planned program. Such meetings are our best agencies for the propagation of our work.

Two Associational B. Y. P. U. Training Schools for August

The Perry County Associational B. Y. P. U. is putting on a Training School the week beginning August 14. The school will be held with the New Augusta church and all unions in the association are to take part. The program will run from about six-thirty to nine, giving time for a devotional period in the beginning, two class periods with an intermission when demonstrations and plays will be given; the last evening a good social will be staged, making it "the end of a perfect week". George county also will have a similar meeting beginning the Sunday following, which will be August 21st. Their meeting will be at Lucedale, with the other churches in the county co-operating. This is a fine way for the young people of the churches over the county to come to know each other, and when we know each other we can appreciate each other better.

The Slump Months

What do you do when old "Henry" begins to slow down when climbing the hill? Well yes! That's exactly what you do, throw her in LOW, give her more GAS and up the hill she goes. Now that's exactly what you folks who are steering the old B. Y. P. U. boat through the summer months. It is an uphill proposition and you may have to drop back into low and add a little more of your time and effort, but if you will do that you will make it all right, and when the fall months come around you will have no regrets. Yes, I know some of you folks are away for their vacation, but those who are still at home need and want the work, so let's give it to them.

McLain Has Intermediate B. Y. P. U.

The following are the names of the officers of the McLain Intermediate B. Y. P. U.:

Luna Belle Backstrom, President; Tom White, Vice-President; Althea Courtney, Bible Reader Leader; Douglas Graham, Recording Secretary; Edward Courtney, Treasurer; Leo Roberts, Corresponding Secretary; Marie Doughdrill, Chorister; Mrs. Fred Sasser, Pianist; Ethel Hagwood and Tom White, Group

Captains.

This Union has already taken the Study Course, the Manual, and expect to be A-1 the very first quarter.

I'm very proud of these Intermediates.

—Mrs. Baylis Overstreet,
Jr.-Int. Leader 5th District.

Teacher: "If there are any dumbbells in this room, please stand up."

A pause, then Johnny stood up.

"What. Do you consider yourself a dumbbell?"

"Well, not exactly that, teacher, but I hate to see you standing all alone!"

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B. H. Carroll, the most colossal figure that ever marched through Texas Baptist history, founder of Southwestern Baptist Theological Seminary, thirty years pastor of First Baptist Church, Waco, teacher of Bible in Baylor University, and later president of the Seminary he founded, has become immortal in his expositions of the glowing truths of God's Word. Probably no man since Paul has had a more intimate grasp upon the Bible, or a more commanding gift in its exposition.

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13 Volumes \$21.50, \$5 cash, \$2.50 per month

Those paying \$21.50 cash will become entitled to the author's three books: Sermons (his most famous sermons and addresses), \$1.25; Evangelistic Sermons, \$1.25; Baptists and Their Doctrine, \$1.25.

This means 16 volumes for \$21.50 cash, or \$25.25 on payment plan.

BAPTIST SUNDAY SCHOOL BOARD

161 Eighth Avenue, North

Nashville, Tennessee

OUR LOUISVILLE SEMINARY AND EVANGELISM AND MISSIONS

By Chas. F. Leek, Publicity Secretary

"The sole and sufficient" task of New Testament Christianity is the redemption of the world. Baptists are right when they insist that no church, church organization or denominational agency or institution has a right to exist per se that does not directly contribute to the winning of souls from sin to the Saviour.

The Southern Baptist Theological Seminary exists primarily as a soul-winning agency. Its record in the field of evangelism and missions and its basic purposes bear this out.

Its curriculum includes evangelism and deals with: the meaning and place of evangelism; the types of evangelism; the pastor as evangelist; methods in evangelism; the psychology of Christian experience; dealing with individuals; and the growing of a perennially evangelistic church. Evangelistic music and singing are included in the Department of Church Music, and each of the ten other divisions of the curriculum have at their heart, in a definite way, world redemption.

The Louisville Seminary also challenges each student, solely out of his love for his Lord and a lost world, to take part in its unique practical work program which exists mainly to rescue dying men and women. Louisville, situated at the cross roads of the nation with its population of 347,000 of many nationalities, naturally becomes a religious clinic for this program.

The recent commencement exercises of the Seminary on the eve of the Southern Baptist Convention which several thousand messengers and visitors had the privilege of attending clearly demonstrated the place of evangelism and missions in the Seminary's program. Three addresses emphasizing evangelism and missions were made by graduating students. Rev. S. L. Stealey of Oklahoma spoke on "The Primacy of Personality in the Plan of Jesus", Rev. G. A. Bowdler spoke on "Argentina in the Strategy of Missions", and Rev. W. D. Moore's subject was "Prisoners of Southern Baptists".

Again, of the nine men listed as evangelists on the Home Board staff, seven—Dr. Ellis A. Fuller, Dr. Wm. M. Vines, Dr. Wm. M. Bostick, Dr. C. C. Wheeler, Rev. W. McKinley Norman, Rev. James L. Baggott, and Rev. Jacob Gartenhaus—are alumni of our Louisville Seminary. Of the male missionaries now employed by the Foreign Board sixty-one per cent are Louisville trained men. To these must be added the hundreds of evangelistic and missionary pastors over the land who call Louisville Alma Mater. This is true of recent graduates as well as of sons of a quarter of a century ago.

It is interesting to know, too, that the Seminary's thirty-five per cent of Kentucky pastors three years ago baptized forty-one per cent of the converts in the state and led their churches to raise 70 per cent of the Unified Program money, that the

Seminary's 12 per cent of Alabama pastors baptized 21 per cent of the converts and during the five year campaign led their churches to raise 49 per cent of the Mission money.

AGAINST THE MOB

Stirred by recent outbreaks of mob violence in this State, a group of Mississippi's most prominent women, meeting here last week, drew up and gave to the press a vigorous condemnation of lynching, declaring that "as Southern women we hold that no circumstances can ever justify mob action and that in no instance is it an exhibition of chivalric consideration for the honor of womanhood". The Governor was commended for his efforts to suppress mob violence, sheriffs were urged to meet with force any attempts upon their prisoners, and grand juries and courts were called upon for earnest efforts to bring recent lynchings to justice. The statement in full was as follows:

"We place ourselves on record as unalterably opposed to mob murder. The barbaric practice of lynching arouses unchristian passions, violates the sovereignty of our state, brings Mississippi into disrepute in the eyes of the world, and brutalizes all those who come within its evil influence.

"As southern women we hold that no circumstances can ever justify mob action and that in no instance is it an exhibition of chivalric consideration for the honor of womanhood.

"We commend our governor for calling out troops to suppress mob activities, urge all sheriffs to meet attempts on their jails with force, and call upon grand juries and officers of the law to prosecute vigorously the lynchings in Mississippi who have unlawfully slaughtered six men within the past two months."

The signers were Mrs. Theodore D. Bratton, Miss Susie V. Powell, Mrs. Myrtle G. Hicks, Mrs. C. H. Alexander, Mrs. D. G. McLaurin, Mrs. W. W. Epperson, Mrs. Edgar Goodwill, Mrs. David M. Key, Miss Paralee McLester, rs. Ivy G. Hill, Mrs. John Bell Hood, Mrs. J. T. Calhoun, Miss Mamie J. Chandler, and Mrs. C. A. McCurdy.

FORGETTING THE CORPSE

We are indebted to the Catholic Citizen for a bit of news to the effect that at a recent funeral in Seaford, Delaware, the procession traveled a mile toward the cemetery before it was discovered that the corpse was not among those present. The hearse had been filled so full of flowers that no one noticed the absence of the coffin. This is a true story, but it is also a parable, summing up in one clear picture the central absurdity and futility of things that are happening every day. Whenever the main issue is lost sight of by reason of the devotion of attention exclusively to matters that are properly subordinate and subsidiary; whenever a sermon is all rhetoric; whenever a church is all organization; whenever a home is all furniture; whenever a

man is all manners and clothes—and the list might be continued indefinitely—a situation arises which is no better than a funeral that is all flowers and no corpse. However elaborate the floral tributes, however admirable the music and appropriate the remarks, the obsequies can scarcely be considered a success if the decorations get all the attention and the deceased is ignored.—Christian Century.

"A VERY UNUSUAL JANITOR"

At Central Baptist Church, of Memphis, Tenn., a Noon Prayer Meeting has been running every week day since January 19th, 1914. Free lunch is served at this meeting, to women and girls at twelve o'clock and men at one. Over six hundred thousand meals have been served at this lunch. No personal solicitation has been made of any one, except the Lord, during these years.

The catering for these meals has always been, and is now being, handled by C. W. Anderson, a consecrated colored man, who has been janitor at Central Church for about twenty years. He has led to the Lord perhaps as many as twenty-five white men, while they have been helping in the kitchen for their meals.

—Ben Cox,

Central Baptist Church,
Memphis, Tennessee.

Judge: "Have you anything to offer to the court before sentence is passed on you?"

Prisoner: "No, judge. I had ten dollars but my lawyer took that."

FRECKLES

Don't Try to Hide These Ugly Spots; Othine Will Remove Them Quickly and Safely

This preparation is so successful in removing freckles and giving a clear, beautiful complexion that it is sold by all drug and department stores with a guarantee to refund the money if it fails.

Don't try to hide your freckles or waste time on lemon juice or cucumbers; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask for Othine—double strength; it is this that is sold on money-back guarantee.

The Charm of Golden-Voiced Chimes
is within reach of your church, too! Imagine the rich, musical tones of **Deagan Tower Chimes** coming from the belfry of your church—a constant inspiration to worship; a golden voice eagerly awaited by multitudes every day. Write for plan.
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Easily displayed when you use **MOORE PUSH-PINS**
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Harmonize with any color.
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J. W. CAMMACK, D. D., Pres., Danville, Va.

Cuts Church heating Costs!

TRINITY CHURCH
Savannah, Georgia
Mr. L. F. Kent,
Atlanta, Ga.

Dear Mr. Kent:

In answer to your letter to Mr. Lowden of October 10th, I am enclosing you a post card of Trinity Church—also a copy of the picture used last year in our year book. I can furnish you with this cut if this is what you want. Or I can send you a photograph of the church giving you any view you desire.

I presume Mr. Lowden answered the last part of your letter with reference to the plant. However, I will add that it has given entire satisfaction. The heat is more than sufficient for any weather we have here. The ventilating was used all during the summer with excellent results.

Awaiting further information about the pictures, I am

Cordially,
(Signed)

Silas Johnson,
Pastor Trinity
Church

The Moncrief Rotoblast Heating and Cooling System costs less to operate because of its quick heating qualities. Fire a Moncrief System in the coldest weather and in an hour and a half the church is comfortable and warm.

The Giant Fan forces the heat from the pipes just as soon as it comes from the heating plant. Every particle of heat that is radiated from the heating plant goes into the church auditorium and less fuel is used in the operation.

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For the purpose of helping churches that have unsatisfactory heating plants or churches planning a new building, we operate a free church service department. Authorities on scientific heating and cooling are in charge. These experts have helped many churches work out their heating problems in an economical way. They understand every detail of installing the Moncrief System of Heating and Cooling. If your church has no heating plant or desires to install a new heating plant they can show you how the Moncrief System may be installed economically. Write for full information about this free service.

Moncrief Furnace Co.
Atlanta Georgia

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Remember

120. The blood of Jesus Christ His Son cleanseth us from all sin. I Jno. 1:7.
121. The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Rom. 6:23.
122. The grass withereth, the flower fadeth: but the word of our God shall stand forever. Isa. 40:8.
123. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.
124. The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. 14:17.
125. The Lord is my helper, and I will not fear what man shall do unto me. Heb. 13:6.
126. Train up a child in the way he should go; and when he is old, he will not depart from it. Prov. 22:6.

Play

"All work and no play makes Jack a dull boy." All play and no work makes a life long shirk. "Work while you work, and play while you play, That is the way to be happy and gay."

Are your children slipping away from you? Do they want to go to a neighbor's to play as soon as their daily tasks are done, or to the baseball ground, or the swimming hole, or to the store and hang around, or just anywhere so it's not home? Move the chicken coop and pig pen and push the garden fence way back and make them play ground in the back yard. Get a croquet set. It costs very little and is a real investment. Invite the neighbor's children to come and play; and let them have some red lemonade with straws to drink it through. Don't stop to reason and question why they want to spoil good lemonade by drinking it through straws. Just let them have them. A nickel's worth will last nearly all Summer. If they want to make candy, let them make candy. What if they do waste a little sugar and milk and butter and chocolate and vanilla; and what if they burn it up some times; and what if it isn't good to eat when they get it made; and what if they do muss up everything in the kitchen, including the stove and the sink and the floor and the dish rags. They are at home, and they are interested and they are learning something. And the freedom from anxiety is worth all these disadvantages to the mother. If small daughter and her playmate, who has come to spend the night, beg the privilege of getting breakfast all by themselves, let them do it, even though you just know they can't do it well,

Think what a thrill they'll get out of putting on their little aprons and slipping so quietly into the kitchen before the household is awake; and trying out the things which they'd planned the night before with much whispers and giggles and writing of menus. Maybe nobody can eat the breakfast which they prepare, but the "sky won't fall" if we do without a breakfast now and then.

And in this fast age, if we wish to keep within speaking distance of our children, we'll have to play with them. Father and mother may be hard worked and tired and the care and cares of the children may weigh heavily upon them and make them serious-minded. Son and daughter may be eager to get off to the Smiths or the Joneses, thinking that if father says anything it will be just to grumble about being so tired or about increasing expenses. But if he says, "Did you children ever play——?" they are all attention whether it's about "Simon says wig-wag" or "Hide the switch" or "Prisoner's Base" or "Running through". Maybe father and mother can't play anything quite so strenuous as "Running through", but there are games and games that will do for the whole family while they are sitting on the front porch. One of these is "Yes or no". The leader says, "I'm thinking of some one". The first person to the right asks some question, "Is he a boy?" to which the leader says "yes" or "no", whichever is right. The next in turn then asks, "Is he tall?" "Is he short?" "Is he fat?" or any question that can be answered by "yes" or "no". So each takes his turn asking a question and all are eagerly trying to guess who the leader has in mind. The first who guesses right has the privilege of being leader. This may be used of cities or countries or animals. The leader says: "I am thinking of a city". The questions, "Is it larger?" "Is it small?" "Is it in the United States?" etc. This arouses great interest and amusement, especially when the person thought of is a well known neighbor, or one of the group present and playing. When the neighbors come to spend the evening or a number of relatives of all sizes and ages are together they always enjoy some "folksey" games, "Cross question and crooked answer", "Thimble", "Pretty bird in my cup", "Peter Coddles trip to New York". Everybody laughs and has a good time and then they are not tired. A game similar to the latter can be easily made by someone with a little clever ingenuity. Write a description of a trip with all its attendant sight-seeing and mishaps, leaving the places for nouns blank, write these on small cards and distribute to those present. One reads, pausing for the blanks to be filled

by the players. The adjectives might be omitted instead of the nouns.

In some places whole towns and communities have taken up the subject of play. One daily paper ran every night through the week the description of a simple game with the head-line "Play This After Supper With The Children". One town adopted a slogan "Join The Children In Play".

Here are a few games clipped from an exchange. They are sent in by children in "My Favorite Game" contest:

"Blow, Blow, Blow!"

As many as wish may play this game, the more the merrier. Place a lighted candle on a table. Blindfold each player in turn. Tie the cloth very tight so they absolutely can't see; if tight enough it really makes you a little dizzy. Stand the mat the table in front of the candle. Then they take three steps backward and turn around three times. They must do their own counting. Then take three steps forward and blow three times, trying to put the candle out. When the bandage is removed you will be surprised to find yourself clear in the opposite corner of the room trying to blow a hole in the wall. This certainly is fun. You can't imagine how foolish you look and act.

"Across the Sea"

Second Prize Letter

I am going to send in a game, one we often play at school. The name is "Going Across the Sea." This is the way we play it: We would have two bases quite far apart. All the players stand base except one who is "it." Then one of the players on base says, "May we go over the sea?" The one that's "it" says, "Yes." Then the player says, "How may we go over?" "It" tells them how they may go over—on their hands and knees or on one foot or crawl like a snake or any other way. But he has to go that way himself too, and try to catch them that way. The one he catches have to help him catch the others.—Hattie Voltberg, Stickney, S. D.

"Find the Whistle"

Third Prize Letter

This game is very exciting when played by grown-ups or children at parties.

"Find the Whistle" is more amusing to the folks playing it than to the one who is to be initiated into the game. Chairs facing toward a narrow center aisle are arranged in two rows and should be occupied by those knowing the game. Someone is called into the room and requested to proceed up the aisle to receive instruction from the leader. He or she is told to kneel. An ordinary whistle such as a postman uses is shown to him. This whistle, it is explained, is to be passed from one to another and the task is to find it. He is blindfolded for a second while the whistle can be started down the aisle. But instead of this it is lightly pinned to the back by someone near the head of the row. Then the blindfold is taken away and the one who is "it" arises and proceeds to find the whistle. As he turns to examine the closed palms of one, a person sitting toward his back blows

the whistle and makes believe to pass the whistle to another. The game will become very exciting and care should be taken not to pull or jerk the whistle when blown, as this will be felt and the whistle discovered.

SARDIS

The revival services held in the Baptist Church at Sardis, Miss., June 12-26, have just closed. The Lord graciously blessed us from the first day and the meeting soon grew beyond the capacity of the church auditorium. The high school auditorium was secured to take care of the multitude who attended. Interest was community-wide and the entire city was blessed. There were twenty-three additions to the church, nineteen being by baptism. We expect others to follow. Besides these, there were six of Methodist preference converted and went to the church of their choice.

The pastor was ably assisted by Dr. W. M. Bostick, Home Board evangelist, and Mr. M. Dow Mooney, Home Board gospel-singer. Bro. Bostick is a Mississippian and was recently pastor of Bellevue Church, Memphis, Tenn. As an evangelist he is of the highest type. He is sane in his methods, and preaches an earnest, winning message. He is helpful to both pastor and church and leaves them stronger and happier to carry on the work. Bro. Mooney of Dallas, Texas, is an excellent director of gospel music. He is especially efficient in leading the young people in singing. He is also a splendid soloist.

We thank God for victory.

—N. G. Hickman, Pastor.

The revolutionary sires of most of the Daughters of the Revolution wore coon-skin caps, worked with their hands, lived in log cabins and dressed in homespun. If some reincarnation were to bring some of them suddenly to the door of their particular "daughter" without announcement or explanation the welcome would be anything but royal. Many a hero would be left behind when the local chapter met to celebrate, in perfumed daintiness, the democracy he won with his sweat and blood.

Rev. G. W. Riley of Clinton has some open dates for meetings. He is at present in a meeting in Jackson.

Bro. Riley has had several years experience in the evangelistic work. He can furnish a good singer, or lead the music himself when and where desired.

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STOPS HAIR FALLING
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RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
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When washing hair always use Florence Shampoo

Sunday School Department

SUNDAY SCHOOL LESSON

July 10, 1927

R. A. Venable

Samuel's Farewell Address,
Samuel 12:1-5, 19-25

Introduction:

Among the closing scenes of that eventful coronation day of Saul as King over Israel, Samuel's resignation as Judge of the people, and his farewell address form a fit climax of all that occurred at Gilgal on the notable occasion. The Farewell Addresses of great leaders on their retirement from the high position of noble service are interesting, instructive and pathetic. Notable examples of this form of public discourse are the Farewell Address of Moses and Joshua, not to mention the Farewell Address of Paul to the Ephesian Elders or the last Discourse of Jesus to his disciples on the night of his betrayal. Samuel's long term of office as Judge in Israel, his wealth of experience, his keen observation, and high appreciation of moral and religious values in the life of a nation, and the deep consciousness of the rectitude of his administration, eminently qualified him to speak these last words to a people whom he loved so well and served so long. Samuel is moving in the climate of thought and expression engendered by the purpose of the assembly convened to avow their loyalty to a monarch who owed his position, to the Apostasy of the people from the direct rulership of Jehovah, the God of Israel. The language of Samuel is highly colored and deeply flavored by the conditions of the time, place and purpose of the assembly. There is a disturbing element in the conduct of Samuel in the part he took and the sanction he gave to the demand of the people to install a king over Israel. His demand he denounced as an apostasy, and yet became a part of the movement. A moment's reflection will rescue him from the charge of duplicity. Samuel was committed to the view that the ideal government for Israel was the direct rule of Jehovah. This form of government was ample to maintain national unity and promote the highest and best form of national development. But the people were lacking in spiritual insight and moral vigor. They could not rise to the high level of loyalty to the unseen King. The ideal government was an impossibility. Samuel deeply deplored the failure of the Theocracy and recognized the conditions which brought it about. He was forced to give his approval to the next best thing, the possible thing. The people were clamorous for a king; with no surrender of his convictions, as to the best form of government for Jehovah's chosen people, he yielded to their demand, and under the divine guidance, became the leader of a movement which he de-

plored. Individuals and nations are forestalled, by their follies and weaknesses, from being and doing the Ideally Best thing. Only the Second or Third Best is open to them. In yielding to the inevitable, Samuel did not become embittered, disagreeable, nor unduly critical, he was cordial, frank and unremitting in his efforts to help the king and the people. It is a great soul that keeps sweet under the pressure of untoward conditions.

1st—"And Samuel said unto all Israel, I have harkened unto your voice in all ye said unto me, and have made a king over you. And now behold the king walketh before; and I am old and gray-headed; and behold my sons are with you; and I have walked before you from my youth unto this day. Here I am: witness against me before Jehovah; and before his anointed: whose ox have I taken, or whose ass have I taken, or whom have I defrauded? Whom have I oppressed, or of whose hand have I taken a ransom to blind mine eyes therewith? And I will restore it you." (Verses 1-3.)

1. Samuel challenges the most searching scrutiny of his official record as a Judge. His public life is an open book, every page of it, he has written, with the deepest sense of his responsibility to God and the people. He has duly realized the sanctity of the trust imposed upon him, and now upon his retirement he invites a searching review of his public services asking no quarters from friend or foe. He fears no indictment.

2. To reinforce his challenge, he calls attention to the fact that he is nearing the western frontier of life; he is old and gray-haired, bowed under the weight of years, spent in rendering a service, the rectitude of which the people are now called upon to pronounce. This mention of his declining years adds pathos to his appeal and argues his unclouded confidence in the integrity of his character.

3. Finally, the solemnity of his challenge is enhanced by his appeal to Jehovah and the recently anointed king to attest the sincerity of the verdict of the people as to the justice of his judicial administration and the moral integrity of his character.

2nd—The review of Jehovah's blessings upon Israel are emphasized in Samuel's address and the enormity of their apostasy from him, in rejecting his rulership over them, and the choice of a king in his stead is driven home to their hearts, with remorseless power. The effect was frightful. The conviction was pungent. The people were overcome with dismay. In their consternation they cried unto Samuel. "Pray for thy servants, unto Jehovah, thy God, that we may die not; for we have added unto all our sins this evil, to ask us a king. And Samuel said

unto the people: Fear not, ye have done all this evil; yet turn not aside from following Jehovah, but serve Jehovah with all your heart; and turn not ye aside; for then would ye go after vain things, which cannot profit nor deliver, for they are vain. For Jehovah will not forsake his people for his great name's sake, because it hath pleased Jehovah to make you a people unto himself. Moreover, as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you, but I will instruct you in the good and right way. Only fear Jehovah, and serve him with all your heart; for consider how great things he hath done for you. But if ye shall do wickedly, ye shall be consumed, both you and your king." (Verses 19-25.)

1. There is nothing said here out of Israel's deep sense of sin, of a return to the old regime. It is a principle in God's government, that we love what we abuse. Israel had lost her capacity as well as her opportunity of realizing her possibilities in a Theocracy which she had repudiated. The spirit of rebellion had swept her beyond the possibility of recovery. She could never again place her feet within the sacred precincts of Jehovah's rule which she had dismantled and destroyed. It only remains now to make the best of conditions she brought about. The Theocracy is dead, but her deep sense of guilt remains; her only refuge is in God; her only way of approach to him was through Samuel, the old Judge and Prophet of Israel.

2. They turn pleadingly to him for succor in the day of deep distress. Samuel whom they had declined to hear, whom they had despised, now appears as the only intercessor throughout the vast horizon of the present and the future. "Pray for thy servants unto Jehovah, thy God." In their deep sense of guilt, they laid no claim to Jehovah as their God. They did not say, "our God", but "thy God". They felt that enormity of their guilt had broken their relations with Jehovah, the God of Israel. This sense of disrupted relations between them and the God of their fathers drove them well nigh to despair.

3. Samuel's quick response to their pleading affords an illustration of the greatness of the man's soul. The form of response bears unmistakable evidence of an abiding interest in a wayward and rebellious people. With an assurance of his prayers in their behalf, he combines such instructions as will guide them and their king along the way to be traversed by them, leading them to national growth and prosperity. Their national security and development depend upon a loyal adhesion to Jehovah's will and a whole-hearted service in discharging all the moral and religious requirements imposed by the very purpose of their national existence as the people of God. Exhortations and warnings abound in the address, dangers are pointed out, duties are imposed and the way of safety is laid before them with searching clearness. The instruction and entreaty given the Israel of God would be highly ap-

propriate to any nation, in any clime, at any time, because they contain the principles which are a safeguard to the national life of any people. Their neglect has brought decay and death to empires, kingdoms and commonwealths through the centuries.

4. To pray for Israel was more than a pleasing response to their earnest entreaty. It was more than a privilege which he could grant or withhold at pleasure; it was an obligation of such pressing importance that its neglect would be the gravest sin against Jehovah. "Far be it from me, that I should sin against Jehovah, in ceasing to pray for you." Prayer is a potent instrument with which God provides his people, by which they bless others. Prayer is vicarious, whose effectiveness is unmeasured by human standards and whose scope is unlimited by space and time. It brings all men into heart touch with the suppliant, and through him the mighty power of God, leaping from the eternal throne, bearing the answer to the last out-post of earth. To decline to pray for men, for all men is a sin of such moral gravity as to invite the displeasure of God, impoverish the soul of the recalcitrant and arrest the flow of blessings to me. The very thought of such neglect of duty to Israel filled the heart of Samuel, the Prophet of God, with indescribable horror. Every noble impulse and sentiment of his soul rose to resent the bare suggestion, that with his retirement from his judicial seat his prayers would cease to ascend to Jehovah, in behalf of Israel. Nothing could cool the ardor of his devotion to that people, or abate his untiring solicitude for the welfare of Israel whom Jehovah was "pleased to make a people unto himself".

5. It ought to be observed, finally, that Samuel's frank and searching farewell address was not designed to discourage Israel and her new king. He craves for the new movement the greatest possible success, though it came into being through the spirit of rebellion, forfeiting the splendid possibilities invested in the Theocracy. He still saw noble achievements awaiting them under the changed conditions and urged them forward to the highest possible endeavor. He outlines the way which would lead them to the highest and best things within their grasp. They had lost much, but they had not lost everything. There was ground for regret, but no ground for despair. Out of the ruins of the old order, they could build a kingdom of enduring value in the promotion of Jehovah's honor and glory and the moral enrichment of the world.

There was sounding throughout all the word of the old Judge the note of courage and confidence. "Fear not, for Jehovah will not forsake his people, for his great name's sake, because it hath pleased Jehovah to make you a people unto himself."

Customer: "Are you sure this suit won't shrink if it gets wet?"

Mr. Epstein: "Mine frendt, effery fire company in dis city has squirted water on dot suit."—Utility News.

East Mississippi Department

By R. L. Breland

Good News

The gospel is good news. It is good news because it brings to the world a good message. The gospel is the story of the birth, life, death, resurrection and return of the Lord Jesus, together with what that transaction has done for poor fallen man. The gospel is also good news because it does good to the needy world. The world is lost, all men totally depraved, and the gospel is designed to lift all men out of the miry clay and put their feet in the rock establishing their way.

The gospel is good news because it brings a story of life and hope for the dead and hopeless. None are so hopeless as those in sin: they have no hope of heaven, no God, no Father, no life, no home beyond this existence. How poor and helpless and hopeless is the sinner! The gospel brings to the sinner a way of escape from that awful state, offering to "whosoever will" life, peace, riches and heaven. Therefore it is good news, the best possible news, to the lost and undone sinner.

Of this good news Paul has said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." What a glorious message that is! Only believe and salvation, life and heaven are ours. Hallelujah! God has made the way so plain and easy that none need miss the way to life and heaven. Nothing in the English language is plainer than the Bible way of salvation. When Paul was asked what to do to be saved, he answered in words plain and simple, "Believe in the Lord Jesus Christ and thou shalt be saved." If any one cannot understand that message he cannot understand the English language at all. Often people are heard to say that they just cannot understand how to be saved. There is something in the life, mind and heart of such an one that will not let him try to understand. Sin in the life is the main reason why men cannot understand.

Another thing said about this good news is "It pleased God by the foolishness of preaching to save them that believe." (Do not read it, "by foolish preaching"). The Father has no other plan to reach and save the lost than that of preaching, the good news message, for "faith cometh by hearing". Then how zealous we should be to see that all have the story told to them; but how careless and indifferent the masses of Baptists are to the mission call. Some members of supposedly Missionary Baptist Churches make sport of the preacher when he tries to get them to give to the cause of sending the gospel, sometimes called missions. Many others who do not make sport sit coldly by and have no part in it. Are such Christians? The Word says, "He that hath not

the spirit of Christ is none of His", and we know that the spirit of Christ was a giving spirit, for He gave all He had, even His life, for the gospel of a lost world. How anti-missionaries can hope to be turned through the gate into the beautiful city I cannot see. All anti-missionaries do not hold membership outside the Missionary Baptist Church. Omissionary is as anti-missionary as to belong to the Anti-Missionary Church. The good news is intended to be told, not only intended but definitely commanded by our Lord.

Notes and Comments

Pastor Boston is in the midst of a great revival meeting with his church at Winona.

The writer is to assist Pastor A. L. Ingram in a meeting at Walnut, near Lyon, Miss., in July.

Mrs. C. F. Norden is leading the Coffeeville Senior B. Y. P. U. at present and Mrs. Velma Gilbert is Leader of the Juniors.

Sorry to learn of the continued illness of Brother James Viverett of Newton. He was born April 25, 1847, so he is now 80 years old. His good wife, though feeble, is still living.

Water Valley Baptist Church, Rev. J. G. Lott, pastor, is conducting a Daily Vacation Bible School again this year. This church did the same last year in a very successful manner.

Beaumont Intermediates Dd Extension Work

The Beaumont Intermediate B. Y. P. U. went to McLain Sunday afternoon and rendered a program and organized an Intermediate B. Y. P. U.

They are planning on being an A-1 Union from the start. Their Leader is Mrs. H. L. Clarke, formerly of Beaumont, and their Sponsor is Mrs. Fred Sasser.

Our Leader, Mrs. Baylis Overstreet, has been working on this Intermediate B. Y. P. U. and a Junior Union at McLain for some time. We want to do other extension work yet this Summer.

—Frances Rogers, Cor. Secty.

The Neshoba County B. Y. P. U. Convention met with Providence Church, Sunday, June 19, with A. D. Bassett of McDonald for President. Miss Edwina Robinson, one of our State workers, was with the Convention. The speakers were of home talent mostly.

Providence B. Y. P. U. gave a demonstration program which was interesting. Four B. Y. P. U.'s were represented: Philadelphia, Neshoba, Linwood and Providence. The Convention goes to Philadelphia next year.

—Nora Viverette,
Cor. Secty.

Pontotoc

I am delighted to report the entire B. Y. P. U. organization of the First Baptist Church of Pontotoc to be A-1. This includes the Junior,

Intermediate, and Senior unions.

Our organization work in Pontotoc County is growing steadily. New unions report every day. We look forward to the time in the near future when every church in the county will be included in Pontotoc County Associational B. Y. P. U.

Hurricane B. Y. P. U.

A B. Y. P. U. training school was recently held in Hurricane Baptist Church. The course was the Senior Manual conducted by Mr. and Mrs. J. C. Maxwell of Kosciusko. A large per cent of the members were enrolled and the meetings were well attended. The W. M. U. served supper after examinations on Friday night. Then several games were played, which were all enjoyed. There were twenty who took examination and five who will take sometime during this month. I think this means greater work for our B. Y. P. U., because "We study that we may serve".

Another step forward was made in B. Y. P. U. work last night when we reorganized. The following officers were elected: President, Carnes Cain; Vice-President, Lewie Crittenden; Secretary, Mary McAdams; Bible Reader's Leader, Mrs. W. B. Greer; Treasurer, Sinclair Crittenden; Pianist, Emmie Thweatt; Chorister and Group Captain No. 1, Frances Cain; Group Captain No. 2, Norman Greer. There are twenty young people enrolled, and we hope to have more before this quarter is up. Our aim is A-1, and we are going to strive for it.

Our B. Y. P. U. gave \$8.11 to the preachers in the flooded district last week. We have several tithers among our band.

—Helen McKinnon,
Cor. Secty.

ENGLISH AS SHE IS SPOKEN

Professor. "Your pneumatic contrivance has ceased to function."
Motorist. "Er—what?"

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SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.
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Located at the center of Baptist influences of Mississippi. Twenty minute drive from the state capitol. A school which has stood the tests of time and is getting better recognition now than at any other time during its 74 years of history.

Directors of both Piano and Voice have had extensive training in America and Europe. For several years there have been more applicants than could be accommodated in the dormitories. Write for catalogue.

M. P. L. BERRY, President,

Clinton, Miss.

Professor. "I say, your tubular air container has lost its rotundity."
Motorist. "I don't quite—"

Professor. "The cylindrical apparatus which supports your vehicle is no longer inflated."
Motorist. "But—"

Professor. "The elastic fabric surrounding the circular frame whose successive revolutions bear you onward in space has not retained its pristine roundness."
Motorist. "Would you kindly—"

Small Boy. "Hey, mister, you got a flat tire!"—U. of Wash. Columns.

BAYLOR COLLEGE

Baylor College is anxious for fifty girls in her Mississippi Club for next session which opens September 17th. Baylor College has the most widely distributed student body of any Institution in the Southern States, having registered last year fourteen girls from Foreign Countries, One hundred and fifty girls from twenty-five states other than Texas, and more than two thousand girls from two hundred Counties in Texas.

Baylor College holds membership in the Association of Colleges and Secondary Schools of the Southern States, in the Association of American Colleges, and in the American Counsel on Education.

In addition to standard courses leading to standard degrees we have all the special courses that any girl might desire. Walter Gilewicz, head of Piano Department, is the highest paid Musician in the Southern States. Large Loan Fund available for girls really worth while.

For additional information write or wire Mrs. J. P. Harrington, Crystal Springs, Mississippi, or J. C. Hardy, A.M., LL.D., President, Belton, Texas.

Your Boy

should be taught to save.
It is a habit that is well worth cultivating.

BEGIN HERE

The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"Improve yourselves by other men's documents"—Socrates

Pen-Portraits of the Prophets, by Bernard C. Clausen, D.D. Fleming H. Revell Company, New York. \$1.50.

In this fascinating little book the author has given us fresh food for thought. We have read the prophets many times but never before have their lives stood out in such bold relief, nor have their messages come with such a ringing challenge as they do since reading this book.

In our regular Bible readings we were in the midst of the prophets when these "Pen-Portraits" were read. It was like standing on the shores of a beautiful Swiss lake beholding the majestic mountains with their snow-crowned peaks, picturesque crags, dashing waterfalls and green foliage mirrored in the depths of those placid waters, only to lift our eyes and behold the reality of the glorious scene before us. How the one intensifies and enhances the grandeur of the other!

So as we view the lives of the prophets as mirrored in these "Pen-Portraits" we discern excellencies we had never observed before; then as we lift our eyes to behold their reality is the inspired messages of these remarkable men, we stand in amazement because of what our eyes have seen, our ears have heard and our hearts have experienced. This is a book that can be read and re-read many times with increasing appreciation.

Christian Stewardship, by E. K. Cox. Published by W. D. Hudgins, Tullahoma, Tenn. Paper, 40c.

It has been our pleasure to use this excellent little book in conducting classes in Stewardship. It is unquestionably the best work yet published for class-room purposes. The style is simple, clear, forceful. The subject matter is arranged with great care and skill. The discussions are sage, well-balanced, logical, Scriptural.

The author gives point and life to his messages with interesting data and apt illustrations. There is not a dull paragraph in the book. If pastors and other church leaders would gather various groups in the church and teach this book it would revolutionize the life and work of the church. The work is deserving of greater prominence in the denomination than it has yet received. We could wish that some movement might be started that would greatly increase the circulation and use of this splendid little book.

The Golden Key, by Henry Van Dyke. Charles Scribner's Sons, New York. Artistic cover design stamped in blue and gold. 347 pages, \$2.00.

This book consists of twelve remarkably interesting stories by a

great master story-teller. These tales have been known to the author for some time but he did not find leisure to write them out until recently when he became released from official duties.

This prolific story-writer has saved the best till the last. All of Dr. Van Dyke's stories are good, some are better than others, but these are the best, in our own humble opinion.

The peculiar feature of these stories is that in each case the leading character is delivered in some unexpected way from some peril, or perplexing situation. The solution of the problem constitutes **The Golden Key** by which the hero, or heroine, escapes to freedom, or deliverance. Thousands of readers, young and old, will find great delight in these stories.

The New Church Hymnal, by George C. Stebbins and F. G. Kingsbury. Hope Publishing Company, Chicago. 402 hymns, also responsive readings. Cloth, \$55.00 per hundred.

This is a neat, attractive, well-bound hymn book, printed on good paper. It contains the best of the old standard hymns and many choice new songs. This book is an excellent value and will, no doubt, give satisfaction to churches and other organizations purchasing it.

SOUTHWIDE SUNDAY SCHOOL, B. Y. P. U., AND W. M. U. WORKERS CONFERENCE

The Annual Conference of the Southern Baptist Assembly for Sunday School, B. Y. P. U., and W. M. U. workers will be held at Ridgecrest, North Carolina, July 14-22. Among the teachers for the different organizations are Mr. Perry Morgan of North Carolina, Mr. Edwin S. Preston of Georgia, Dr. W. S. Wiley of Oklahoma, Mrs. Wesley N. Jones of North Carolina, Mrs. Carter N. Wright of Alabama. There will also be special addresses by Dr. W. O. Carver, Dr. B. A. Copass, Dr. B. H. DeMent and Dr. Albert Henry Newman.

Round trip rates for one fare may be had to Ridgecrest on July 13 on the Identification Certificate plan. Write to Southwestern Baptist Assembly, Ridgecrest, North Carolina, or to Baptist Education Board, Birmingham, Alabama, for certificate. Rates in hotel for Conference workers \$2.00 per day, American Plan.

—J. W. Cammack, Secretary.

KINGSTON, LAUREL

Kingston Baptist Church of Laurel, Mississippi, has just closed a very successful revival meeting in which Bro. W. A. Green of Meadville did the preaching and Bro. D. D. Sumrall of Eagle Lake, Texas, conducted the music.

It has never been my pleasure to assist in a meeting where there was more intense interest both on the part of the workers and the audience. The house was filled from the beginning, and the congregation grew until there was not more than standing room left.

Bro. Green was in every way at his best, and you who know him know what that means. Every message, with the messenger's originality gripped the heart of the audience, to the extent that each person left the building knowing that he had been preached to. Bro. Green has a way all his own, driving his messages home to the heart of his people, with a power which can not be resisted, and in all of his messages there are the three essential parts of the Gospel, Heaven, Hell, and Redemption. We regretted that the meeting could not go on, but on account of previous engagements Bro. Green was forced to leave after the service Wednesday night. As Bro. Green left us he carried with him our prayers and best wishes, for Laurel fell in love with him as a man of God, and we are all thankful that God has seen fit to use this great man in such wonderful way, for the advancement of his Kingdom. As Bro. Sumrall left he, too, carried with him our love and best wishes for himself and his lovely bride and may God guide and use them in our prayer.

Kingston now has a pastor on the field. This is a church with great opportunities, and it is the desire of this pastor that God's people throughout our state remember us in your prayers. The church is up and going now. New members are coming in to us in every service and God is blessing this field in a great way, but people do not forget to pray for us daily. It is our desire to put The Record in every home where it is not already a visitor.

May God bless and use each one of us, is the prayer of this humble child.

—J. W. Fagna, Pastor.

REVIVAL IN MORTON

This meeting ran about two weeks, beginning Monday night after the second Sunday in June. Brother R. L. Wallace is the efficient and popular pastor. He had all things ready and great crowds came both day and night.

This is the old home and near birth place of the pastor, Singer A. J. Cooper, and the writer, so it was a time of re-making friends and a wonderful time. The people came from every point of the compass.

A. J. Cooper was the leader of the song service. He soon had most of the people singing. They were well organized and rendered some of the best and most effective song service.

The pastor, Brother Wallace, who has been pastor some six years, is on his old "stamping ground", as he was reared near Morton. He has wrought well at Morton. When he went there he found the small frame building very inadequate for church work, but now he has a splendid organization in a large brick building with adequate rooms for the modern church. The results were not what he had hoped for, but it was a great meeting and the church will harvest for many years to come. I am in a great meeting here with Bro. West.

In Him,

—W. R. Cooper.

IN MEMORIAM

Zalmon Harvey Nail

On May 21, 1927, the death angel took from our midst our beloved Bro. Zalmon Harvey Nail.

In his going, the church and Sunday School sustained a great loss. Not only will the church miss him, but the entire community, for he was a thorough community man, helping all alike, regardless of creed, race or color. He made himself useful in many ways. He was born Aug. 24, 1864, baptized into Oak Grove Church Aug. 22, 1886, died May 21, 1927.

T. P. Janney,
C. M. Dunaway,
Mack Harris.

BOONEVILLE MEETING

On Wednesday evening, June the 15th, Brethren Kyzar and Canzoneri came to our church for our summer Evangelistic Campaign. From the first service the people came even though it rained every day for more than a week. The attendance was the best that was ever known by the people here.

These brethren won their way into the hearts of the people, but used this only as an opportunity to get them to enthrone the Lord Jesus Christ. Bill and Joe make a splendid team. They are effective personal workers and make it clear to the lost that Christ saves and He alone and that they must take Him by faith.

One significant thing about these brethren is that they present the whole program of Christ to the people. The doctrine of Christian Stewardship was never more ably presented than it was on the last Sunday morning of the meeting.

The visible results were 24 for baptism and 4 by letter. One profession that will unite with another congregation.

The offering for the meeting was the largest in the history of the church and the best part of all the people brought it and gave it freely. In days past we have had to run around and see the membership.

The Booneville Church is unanimous in saying that he had a great meeting and have invited Brethren Kyzar and Canzoneri to come back twelve months hence.

—C. J. Olander.

REVIVAL MEETING AT BOWMAR AVENUE, VICKSBURG

We closed a ten day revival with Bowmar Avenue Baptist Church, Vicksburg, on Thursday night, June 23. We had to our assistance Brethren Webb Brame of Yazoo City as preacher and T. S. Doty of Winona as singer. These brethren did fine service. Brother Brame is one of the most noble characters I have ever known. He preaches well. He was at one time pastor of the First Baptist Church of this city. His old friends were glad to see him. Many of them came to hear him preach. Brother Doty is a splendid

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young man, and sings well. He is preparing for evangelistic singing. He will do well. We shall remember these two servants of the Lord gratefully. We had seven additions to the church, four for baptism and three by letter. The pastor continued the evangelistic services through Sunday, receiving one more.

We have been here 21 months, have paid off over \$2,000 of debts, received 85 members. It has been a very hard fight from beginning all the way through, but Vicksburg is accustomed to long sieges. Grant had a hard time to take it. We are hoping and praying the Lord will give victory.

—M. J. Derrick.

REVIVAL AT SANDY HOOK

The little town of Sandy Hook is located on the N. O. G. N. railroad 18 miles south of Columbia, the beautiful and growing county site of Marion County. I was in that place the third week in June assisting Rev. D. B. Powell in a revival meeting. The church seems to be revived some and there were four additions by faith and baptism.

Sandy Hook Church has in it some of the best people in dear old Mississippi and when I say in Mississippi I mean in the world, for Mississippi has some of the best people in the world. I never did have better treatment anywhere in my life than I received at Sandy Hook. My home was with Mr. and Mrs. Tom Forbes and it was indeed a pleasure to be in that home. The home is blessed with four good children—two boys and two girls.

Pastor Powell is a student at the Baptist Bible Institute in New Orleans and is pastor of Harahan Baptist Church at New Orleans in connection with his church at Sandy Hook. He is a church builder and a very constructive worker. His members like him and he is leading them in a great way for the Lord.

The church at Sandy Hook is beginning a new church building; when completed will be one of the best buildings of any town its size in the State. They are building the auditorium separate from the Sunday School building, which I believe is best.

I will remember my trip to Sandy Hook a long time, for it was a delightful one.

—A. T. Mitchell.

CANADIAN BAPTISTS MAKE AMPLE PROVISION FOR ENTERTAINING BAPTIST WORLD ALLIANCE

Although it is nearly a year until the Baptist World Alliance holds its 1928 session at Toronto, June 23-29, advices from the Convention city are to the effect that the arrangements for that gathering are already well advanced, with the indications that the crowds will probably be handled even more satisfactorily than on any previous meeting of that world body.

The sessions of the Alliance, it is announced, will be held on the beautiful grounds of the Canadian National Exhibition, on the shores of Lake Ontario in the suburbs of To-

ronto. The Transportation Building, where the main sessions of the Congress will be held, has a seating capacity of 8,000. By the use of amplifiers it is said the acoustics of the building will be all that could be desired. Other buildings on the Exhibition grounds will be used for sectional conferences, committee rooms, rest rooms, restaurants and the like. Under this arrangement all persons attending the meeting can be accommodated on the grounds throughout the day without the necessity of their returning to their hotels.

For the accommodation of visitors outside of Canada, the committee on excursions is planning special trips to Niagara Falls and other points of interest, while another committee will seek to procure Sunday pulp engagements for visiting ministers who plan to spend some time in Canada.

A total of twenty-one committees has already been appointed at Toronto. It will be recalled that at the recent session of the executive committee of the Southern Baptist Convention a special committee was named to promote the convenience of such Southern Baptists as plan to attend the World Alliance.

—Frank E. Burkhalter.

A STUDY IN LIGHT

Inez Long Ray

"And God said, Let there be light: and there was light." (Gen. 1:3.)

To be sufficiently powerful and wise to demand the worship of men, God must possess all the attributes that we in our thinking, naturally, ascribe to Him to infinity. He must have power, goodness, wisdom, love, justice and mercy unlimited, from everlasting to everlasting. Nothing short of that can satisfy human cravings or fill human ideals in the Being that we worship and adore. He made the earth and all that is in it. He created nature and all her ways and laws. He is All-Wise, All-Good and All-Powerful. In vain, have men endeavored to formulate a creed or code of morals that would satisfy the longings of the human race and uplift and improve mankind, but such attempts have invariably ended in dismal failures. Man has never originated, or set up, or invented anything, that did not eventually become out of date and hopelessly obsolete.

After the earth was formed, all was darkness and without form and void. An unattractive, uninhabitable mass. But according to a definite plan, God said, "Let there be light, and there was light." The method He employed is of small consequence or concern to us. But the thing that should interest us is, that God was providing the things that were absolutely essential for our good. The thing that would bless and beautify the earth and all that is in it.

Light! How marvelous it is, how it banishes gloom, how it brightens, blesses and purifies! Yet, we go on using and enjoying it as a matter of course. Light was God's first thought for the race of men that He was about to call into being. Who

has not watched the sun, the moon and stars, God's light bearers, as they move in their courses with admiration, reverence and awe? Who has not kept lonely vigil by the bedside of a loved one, through a long, dark night, and like the ship-wrecked Paul and his party, "wished for the day?" The day when hope revives and help seems nearer. We hail with delight the revivifying effects of the rising sun, our hopes rise with it and our fears vanish like the mists of the early morning.

But in studying these first words that God spoke, of which we have any account, we find that they have never been recalled or the order for light revoked. God said, Let there be light and He is still saying those same words. He may or may not be still creating suns, yet, He says, Let There Be Light! God intends for us to have, use and enjoy light—the right kind of light. He does not will that we live in darkness, but that we have light to banish the darkness of ignorance and sin that cast their evil shadows over so many lives.

"Let there be light—" and God gave us the creation and the early race of mankind. More light—and He called into existence and developed the Jewish people with all of their mighty prophets, judges and men skilled in law. The Jewish race radiated light into many of the darkest corners of the earth. More light—and Jesus came in the fullness of time to teach a new commandment of light and love; a new doctrine of peace on earth and good-will to men. Years before, Isaiah had said, "The

people that sat in darkness saw a great light!" Jesus was that light.

More light—and the Holy Spirit came to dwell in the hearts of God's children, to direct, to inspire, to bless and guide their lives. Causing them to carry messages of light and love to those in darkness. The light and joy that the Holy Spirit brings to the hearts of Christian people can never be estimated.

More light—the words keep sounding and God set men and women to work carrying light to the ones still sitting in darkness. Every person who believes in Jesus, is a commissioned light bearer. The results of Christian labors prove what light can do for the dark corners. Every Christian institution, hospital, home for orphans, school or church is a light house radiating the love of Christ to a lost world. Interestingly, efficiently, anxiously we should be spreading the light, for people are still sitting in darkness.

Jesus said that men love darkness rather than light because their deeds are evil. Sin thrives in darkness. Wickedness hates the light. "Ye are the light of the world," Jesus said to His followers, that makes it our chief concern to shine for His glory and honor and to keep on shining until the knowledge of Him lights up earth's remotest bounds.

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"The yellow can with the black band"

UNITY IN WORSHIP

That fact, that in the things that are vital in religious life and experience Christians of all creeds and communions are one is strikingly illustrated by a summary to which we call your attention, and which may be verified by comparison with any good hymnal, the history of missions, and literature.

The Music Comes From Many Lands

Without naming them all, and without giving every variation of titled expression we furnish the following list. Portugal gives us "Portuguese Hymn"; Spain gives us "Spanish Hymn"; Greece furnishes "Athens"; Austria gives us the tune of the same name, "Austria"; Russia gives us "Russian Hymn" and "St. Petersburg"; Germany gives us "Mendelssohn", "Alsace" et al; Switzerland gives us "Greenland", "Old Hundred" and others; Italy gives us "Italian Hymn", "Monah", etc.; Scotland gives us "Caledonia"; England gives us songs innumerable and invaluable. Jewish music furnishes us with "Leoni".

The Singers Come From Many Lands

England gives us Joseph Addison, Henry Alford, Baring-Gould, Bernard Barton, Richard Baxter, Elizabeth Barrett Browning, William Cowper, Philip Doddridge, John Dryden, Reginald Heber, Rudyard Kipling, John Milton, John Newton, Sir Walter Scott, Dean Stanley, Alfred Tennyson, A. M. Toplady, Isaac Watts, the Wesleys, others.

Crete gives us Andrew Crete.

France gives us Bernard of Clairvaux, Bernard of Cluny, Theodore Monod, Robert II, King of France (972-1032).

Germany gives us Wilhelm Anthony Boehm, Nicolaus Decius, Christopher W. Lessler, Paul Gerhardt, Petrus Herbert, John Christian Jacobi, Martin Luther, George Neumark, Frederick Christian Richter, Martin Rinkart, Johann Andreas Rothe, Benjamin Schmolke, Bishop Spangenberg, Carl J. P. Spitta, Gerhard Terstegen, John Joseph Winckler, Count Zinzendorf, which are but a few of her singers.

Africa supplies her noted Clement of Alexandria.

Sweden gives us Jacob Fabricius, and Gustavus Adolphus.

Italy: Yvanthus Fortunatus, Todi Da Jacopane, Theodulph Thomas of

Celona.

India gives us Robert Grant.

Denmark has her share with Severin Bernhardt Ingermann.

Syria has the noted John of Damascus.

Switzerland gives us Caesar A. H. Malan.

Austria gives Joseph Mohr.

Poland makes her donation in Johann Angelus Scheffer.

Many Churches Share Their Poets With Us

With this we shall deal as with the above, by giving only a few of each example cited. Scan the pages of your hymnal and note the names of the following and the church affiliation.

The Church of England gives us the following poets. Joseph Addison, Henry Alford, Bishop Bickersteth, Bishop How, John Keeble, Bishop Ken, Dean Milman, Dean Stanley, and Bishop Wordsworth.

The Presbyterians give us J. W. Alexander, Maltbie Babcock, George Heath, Edward Hooper, William Keths, Sydney Lanier, Norman McLeod, George Matheson and Henry Mills.

The Quakers give us Bernard Barton and John Greenleaf Whittier.

The Baptists give us Lydia Baxter, John Fawcett, Benjamin Francis, J. H. Gilmore, Edmund Jones, and R. Keen.

The Romanists give us Bernard of Cluny, John Henry Newman, Thomas Joseph Potter, Francis Xavier.

The Dutch Reformed Church gives us George W. Bethune.

The Congregationalists give us Seth C. Brace, Washington Gladden, Oliver Wendell Holmes, Ray Palmer, J. E. Rankin, Harriet Beecher Stowe, Samuel Wolcott.

The Unitarians give us Charles T. Brooks, S. G. Bulfinch, T. W. Freckleton, Samuel Gilman, F. H. Hedge, John P. Hopps, Samuel Longfellow, John Pierpont, William Roscoe.

The Protestant Episcopalians give us Phillips Brooks, Bishop Doane, Daniel C. Roberts.

The Lutherans give us Martin Luther.

The Moravians give us James Montgomery, Augustus Gottlieb Spangenberg, and Count Zinzendorf.

—J. H. Gunn.

Noxapater.

HOW?

"Dey ain' no jestic no mo," mourned Rufus to a friend. "Sam, ah's a sick man. Guess ah's gwine die, suah. Ah goes to de doctah,

an' he says mah veins am too close. Says ah got very close veins an' de oney help fo' me, he says, am to eat chicken brof free times a day, an' stay in nights. An' am, dat jes' kaint be done!"

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A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills. Give while you live and live on what you give. This is possible through investment in our WILLIAM LUNSFORD MEMORIAL LIFE ANNUITY BONDS.

FOR FURTHER INFORMATION ADDRESS

The Relief and Annuity Board

of the Southern Baptist Convention

THOMAS J. WATTS, Corresponding Secretary
1226 ATHLETIC CLUB BUILDING
DALLAS, TEXAS

MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

Fireproof Dormitories where rooms are in suites of two. Excellent rooms in Dockery Hall under the Self Help Plan. Any student who makes good in work the first half of the session can obtain financial aid. Beautiful new Hospital.

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Expenses very moderate for advantages offered. Expenses in Dockery Hall less than average expenses in State Colleges. Health Percentage very High.

Write for Bulletin and beautiful View Book to,

J. L. JOHNSON, President,
Hattiesburg, Miss.